

*J. Brett. 1751.*

*Rich.* THE *Kimber*  
CONDUCT of SERVANTS  
IN  
Great Families.

Consisting of  
Dissertations upon several Passages of the  
Holy Scriptures, relating to the Office  
of a *Servant* : With Ejaculations upon  
the Subject-Matter of Each Discourse.

To these are annex'd,  
A Persuasive to a Constant Attendance at the  
*Devotions of the Family*, and at the *Holy Com-*  
*munion* : And an Earnest Exhortation to re-  
frain from *Swearing, Cursing, and Drunken-*  
*ness* : Each of which Subjects are distinctly  
treated in several Chapters.

To which are added,  
Some Directions to Regulate the Private Devotions of  
Servants ; with *Prayers and Hymns* for that Purpose.

*The Whole is compos'd for the Especial Use of*  
*Noblemen and Gentlemen's Servants.*

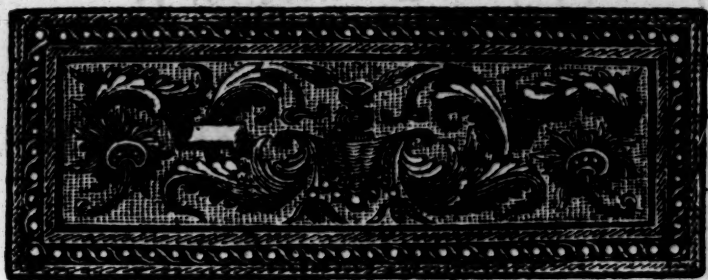
By THOMAS SEATON, M.A.  
Chaplain to the Right Honourable DANIEL  
Earl of Nottingham, and Fellow of *Clare-Hall*  
in *Cambridge*.

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18/2/46



TO

The Right Honourable

DANIEL,

Earl of Nottingham.

My LORD,



It is necessary,  
that I should trouble You with an E-  
pistle at the Front  
of this *Little Tract*;  
because it being  
entitled *The Conduct of Servants*

A 2

in

ij *Epistle Dedicatory.*

*in Great Families*, and the Author writing himself your *Chaplain*, it might be thought, that I had collected (whatever Errors are mention'd in Masters and Servants there) from Observations I had made in yours, where I live; and this would have been a laying Your Self and Servants under an Imputation You no ways deserve.

For as to your Servants, there are many Faults complain'd of in this Book, which I am not sensible that any of them are given to: And with Regard to Your Self, I know not of any Commands You have ever laid upon any Servants of yours, which

*Epistle Dedicatory. .iiij*

which it could be unlawful for  
'em to comply with.

Your LORDSHIP'S Con-  
versation throughout is so strictly  
Sober, and Virtuous, and  
Just ; your Attendance upon  
the Devotions of your Family  
so punctual, your Frequenting  
the Word and Sacrament at your  
Parish-Church so constant, up-  
on every Occasion that is offer'd,  
that You are very justly to be  
esteem'd as a Rare Pattern of  
Goodness for those of your  
Household to write after. And  
I have ever thought, that I had  
abundant Reason to bless God,  
whose Goodness allotted me to  
be receiv'd into that House ;  
where



#### iv *Epistle Dedicatory.*

where all my little Endeavours to promote a Sense of Piety, have met with the Countenance of your LORDSHIP, who is the Master of it.

It is not therefore with a Distinct View to any Occurrence, or Person in Your Family, that I have said what is found in these Papers; But I resolved, when I sat down to write 'em, to consider whatever Faults I had heard Servants in All Families (but in Great ones especially) either had fallen, or might be suppos'd capable of easily falling into; and have given 'em the best Directions I could, to prevent such Errors.

This,

## *Epistle Dedicatory.*    v

This, my LORD, was my whole Design : And I humbly ask of Him, who alone is able to *give an abundant Increase to whatever I either plant or water,* to bless what is here said, to the Everlasting Benefit of Servants in all Great Families, but particularly to those in yours ; that to all the other Comforts of Life which You enjoy, This also, which is no very small one, may be added, of having your Servants exactly *Religious, and Honest, and Diligent, and Peaceable, and Sober, and Humble, and Virtuous ;* without which Qualifications in those necessary Appendants to Greatness, a Large Estate

vi *Epistle Dedicatory.*

Estate would be insufferably bur-  
thenfome, and a Fine Seat but a  
splendid Prison.

I am,

My LORD,

Your most Dutiful,

12 JY 62

AND

most Humble Servant,

THO. SEATON.

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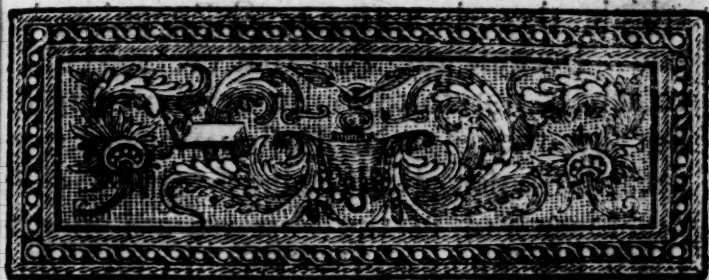
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THE  
CONDUCT  
OF  
SERVANTS.

CHAP. I.

*Concerning Relative Duties in general,  
and that of Servants in particular.*



VERY Capacity of Life,  
in which a  
Man is, has  
a Set of Du-  
ties peculiar

§. I.

*Every Condition  
appointed by God.*

to its Character ; to the Observance of  
B which,



## 2      *The Conduct of Servants,*

which, there is a very exact Regard to be had : Because the Part that every Man is to act, is not fortuitously appointed him, but by the especial Designation of the great Disposer of all Things, that has set out to each of us the Part we are to act upon the Stage of this World ; and will concern himself hereafter to examine how we have severally behaved ; and either censure or applaud us, just as we have either well or ill acquitted our selves.

*Every different  
Condition has dif-  
ferent Duties.*

§. 2. To be Rich or Poor, to Rule or Serve, to be Male or Female, to be Layman or Priest, Marriage or a Single Life, Sickness or Health ; to be Parent or Child, Old or Young, are Conditions which God has promiscuously dealt out as his Wisdom sees proper ; which have each of 'em, so long as we sustain the Characters that belong to us, a suitable Deportment, which is comely and ornamental, and the want of it, shocking and indecent.

There is a Behaviour, which both Reason and Scripture suggest as proper and necessary, and so strictly appertaining to the State and Condition, that it cannot be separated without a scandalous Enormity, that wou'd seem unnatural to either an  
Hea-

Heathen or Christian ; be contrary alike to the Dictates of Nature, and the Rules of the Gospel ; be sinful as well as indecent ; and swerving from the Law of doing Things which are *praise-worthy, and of good Report.*

§. 2. To Dictate and Command, wou'd be natural enough for a King to a Subject, a Father to a

*Which Duties it is unseemly not to observe.*

Child, a Master to a Servant, a Tutor to a Scholar, an Old Man to a Young : But if a Subject should presume to do this to his King, a Child to a Parent, &c. it wou'd be astonishing, and have as unseemly a View in Point of Behaviour, as any monstrous Production wou'd in the Works of Nature.

Or shou'd a young Woman be forward, and talkative, and loud ; or a Clergyman be seen at Plays, in a showish, gaudy Dress ; or shou'd the Wife usurp Authority over, and controul the Husband ; it wou'd have the like awkward and rude Appearance : Because each of these, in their several Conditions, are under the Obligation of different, particular Duties, that flow easily and naturally from the Circumstance of Life, and the Relation they stand in ; without a due Regard to

#### 4      *The Conduct of Servants,*

which, there follow very gross and offensive Irregularities, for which we stand accountable to that great Disposer of all Things, who has ranged us all under the different Sexes and Stations we are, and has severally enjoin'd us to act in our respective Places, whatever is *lovely* in 'em, and *praise-worthy*, and of *good Report*.

*And also undutiful with Regard to God.*

§. 4. To do otherwise, wou'd be a kind of refusing to act the Part assign'd us by his Direction; an Affectation to look like a Ruler, suppose when we are born to a State of Service and Subjection: Which is a Quarrelling with him, as having not wisely, or not justly chose our Condition and Character.

For doubtless that very individual Person, that is deriv'd from the Loins and Womb of Two that are Poor and in Bondage, he could (if he had thought proper) have caus'd to have been deriv'd from a Fortunate and Happy Pair, that abound with Honour and Riches. He that is now the Youngest of a Beggary Family, might have been destin'd the Eldest of a Noble one, and the Heir of Plenty and Greatness, instead of being the Son of Penury and Want; but that  
it

it was ordain'd otherwise by the All-wise Director of all Things ; was for Reasons best known to himself, and which we, if we knew 'em, should allow to be good ones : Since all his Dispensations are most wise and just ; as being all the Result of an unerring Wisdom, and of a boundless Goodness.

§. 5. Whatever then be the Choice which Heaven has made, it is our Part to have an Eye to the particular Duties incumbent upon us in the Sphere we move, and trace out the several Lines, which the Scriptures have chalk'd out as peculiar to our Station.

*One and the same Person capable of being in various Relations at the same Time.*

And forasmuch as one and the same Person is at once under different Relations, being capable of being at the same Time a Father, a Son, a Brother, an Husband, a Master of a Family, Rich, a Subject, a Magistrate, in Sicknes ; He is not to forget any of these Circumstances ; but vigilantly to address himself to satisfy the Demands which each of these Denominations have upon his Obedience ; that he mayn't be one Day reproach'd with having partially acted the Christian ; and whilst he wou'd be acquitted with Ap-  
 B 3 plause



## 6 *The Conduct of Servants,*

plause as a Master of a Family, a Parent, or Son, be yet found sadly to have been wanting to his Duty as a Subject, a Magistrate, and a Man of Riches; to the Forfeiture of that future Recompence that belongs only to the Sincere, whose Love to God carries 'em out with equal Ardency to every Branch of their Duty, and to obey him as chearfully under one Relation as another.

*'Tis dangerous to neglect the Duties of any one of these.*

§. 6. The Person of the Man that has done well in one Capacity and ill in another, is not divisible, that he shou'd as to one Part of him be made happy, and another miserable. To have been a dutiful Son, but a corrupt Magistrate, when these Qualities are blended together in one and the same Person, he must be either a Child of Wrath, or of Grace and Favour: There is no Middle State that we know of, or Place in the World to come where to bestow Men, but as they fall under one or other of these Names. And when the Case is thus, the Gospel has pretty clearly ascertain'd the Portion and final Destiny. The Leaven of Corruption which is retain'd, is sufficient to *leaven the whole Lump*; and

and no other than a Vessel of Dishonour can be fashion'd out of the Mass when but partially polluted by any Sin, or want of Obedience, which is connived at : By allowing one's self in the Breach of one Commandment, we can't be said to serve God with all the Heart ; and tho' like the young Man in the Gospel, we may not be *Far from the Kingdom of Heaven*, we have no Warrant to hope such a Lame Obedience will Quite reach it. And where then is the Comfort ; since the Prize is lost alike to him who is Second in the Race, as to him who is Last ; no Prospect remaining, but the wretched one of having the Number of his Stripes abated, since he must feel the Lash of the Divine Displeasure ?

§. 7. Since then your Condition as Servants is no less by an Appointment from above than any other Condition whatever, and

*The Condition of Servants by Appointment from God.*

you will (without a faithful Discharge of your Duty in it, as that Duty is deliver'd in the Word of Truth) be rejected hereafter, as having been wanting in a very necessary Branch of your Christian Obligation ; I would give you such a Collection of the main Passages which

### 8 *The Conduct of Servants,*

have Reference thereunto ; that you may quickly see what kind of Servants you are to be, if God is your Director.

To glean out the Passages which concern you, may be somewhat of Difficulty, because they lye dispers'd : And this Treatise being to collect them into one View, you will (with less Distraction and Pains) see what the Behaviour is which is suitable to your Vocation, as a Christian that stands in the Character of a Servant.

*The Design of* §. 8. For it is not to be forgot, that this Treatise is not design'd to shew you all the several Branches of your Duty as Christians in the general, but only as Christian Servants. You may otherwise be unwarily led into a Mistake, that the doing what is recommended here, is the Sum Total of what you are to perform ; whereas it is in Truth no more than the Discharge of only One of the several distinct Relations you may stand in besides.

And if besides being a Servant, you are either Husband or Wife, a Son or Daughter, a Parent, or Rich or Poor ; what is here advanc'd, does not reach you  
imme-

immediately under any of those distinct Titles.

You are not to imagine the Duties of our Religion to be of an enormous Bulk, because so much Advice as will be here tender'd is requisite for one single Relation; for it is the greatest Part of his Time that any one who is a Servant is suppos'd to employ upon the Service he is in, during its Continuance. And if due Care be us'd to keep within the Compass of his Duty whilst acting in that Office, the greatest Part of his Time is then well employ'd : Divers others of the Relations requiring perhaps much less, both of Time and Pains, to execute 'em, than that which is his Trade and Profession, and by which a Man is to get his Livelihood.

To do the Business of a Servant then being their Business and Employment, most of their Time is engaged therein ; just as much as is theirs, who are of any other Profession, or Calling, or Trade.

If we know how to live to the Glory of our Creator, whilst acting in this Place which his Providence has appointed, a Scheme is then laid for the spending almost all the Portion of Time we have to our Maker's Honour.



10 *The Conduct of Servants,*

The Way being now a little open'd for us to consider what is propos'd, I shall give you partly an Account of the Conduct and Behaviour of such as have been reputed Good Servants, and partly the Precepts which have Regard to that State of Life.

This will often furnish me with Occasion of speaking to what Behaviour will be right in Point of Prudence, Interest, and Good Manners, as well as Religion; and what Carriage is also becoming to the Fellow-Servants of the same Household; since the same Person is in a very different Posture in Point of Duty, when coming into a Family where the Servants are numerous, from what he was when in a Family where himself was the only Servant belonging to it.

*E* *J* *A* *C* *T* *I* *O* *N* *I*.

*W*hen I consider the State and Condition of Mankind, I find we are Beings which are hardly possible to subsist without Variety of Relations.

That I mayn't be found hereafter deficient in my Duty, I desire, O Lord, that I may have a due Regard to every Character  
I su-

*in Great FAMILIES. II*

*I sustain : If I am Rich, give me the Grace of Thankfulness and Liberality ; if Poor, of Resignation and Contentment. If I am a Master, give me Prudence to Rule ; if a Servant, Humility and Diligence to Obey. May I praise thee in Health, and be resign'd to thee in Sicknefs.*

*I am sensible, that if I cleave to thy Service in one Character, and forsake it in another, this will not be such an uniform Obedience as will be acceptable. If therefore besides being a Servant, I am also an Husband, a Subject, a Brother, or am in any other Relation, I will not think it sufficient to have acted the Servant well, and not also agreeably to every other Name which belongs to me as well as that.*

*So by not offering a feigned and crippled, but a sincere and universal Obedience, I may hope, through the Merits of my Redeemer, to find Acceptance at the last, when I shall stand before him.*



C H A P. II.

*A Reflection upon Service in General.*

§. I.

*The Condition of  
Servants not  
worse than that  
of the rest of  
Mankind.*

**W**HAT it may  
not seem hard  
to us, that  
God's Provi-  
has destin'd  
us to stand in the Chara-  
cter of Servants, to live at  
the Table of another, to

be cloathed at his Expence, to be obedi-  
ent to his Commands, and liable to be  
turn'd out upon his Dislike, to seek for  
Bread and Cloaths in another Place: I  
shall consider what little Pretensions the  
rest of the World have to be thought  
standing upon a better Foot than We.

This (it is to be hop'd) will make us  
satisfy'd with our Lot, as not worse than  
that of others; and we shall not repine  
at the Goodness of God, as if it flow'd  
to us in lesser Streams than to the Masters  
we serve; but it will be abundant Matter  
of Content and Thankfulness also to reflect  
that

that we taste of the Divine Bounty as largely, and are in as good a State and Condition as the rest of Mankind.

To be Servants is appointed to all Men. It is the unavoidable Destiny of every Person whatsoever. There

is no one so *great*, but is Mat. 20. v. 26,  
in some respects a *Mini-* 27, 28.

*ster. Whosoever is Chief*

is very often obliged to be a *Servant*, and whether he will or no to act the Part of the *Son of Man*, who came in that Form, and whose Errand was not so much to receive Services from as to do them for us, not to be *ministred unto*, but to *minister*.

§. 2. There is from the Highest to the Lowest, to be every where observed a mutual Exchange and

Reciprocation of Service. The very Prince, who is supreme over Us upon Earth, is in reality more a *Servant* than any single Person of all his Subjects. By having sworn to rule by Law, and to the Good and Welfare of the Community, he is become a Minister in some Degree to every Individual, of which it consists. If the Goods and Possessions of one or more are wrested from them by any Foreign Power; he

*In what Sense the Prince himself is a Servant.*

concerns



## 14 *The Conduct of Servants,*

concerns himself to raise a Force to chastise the Aggressor, and require a Reparation of his Subjects Loss. And it has often happen'd, that Kings, when but one of their Subjects has been notably injur'd, have enter'd into a War, and hazarded their own Persons in the Quarrel.

Very often must a Crown'd Head do several Things he is exceedingly averse to, to gratify a Man too popular and significant to be disobliged. He is under a Necessity many times to controul his Inclinations, to turn his Face in the Torrent, when 'tis very rapid, and swim with the Stream of his Peoples Affections.

What more powerful Demonstration can there be of such an ones being in the Condition of a Servant, than the having one or more, whom he is at Pains to oblige, and for avoiding whose Enmity he is forced to do many Things he would not? To be bound to protect a vast Body of People in all their Civil and Religious Rights, is but in Truth to be their Steward, their Guardian, their General, their Arbitrator. Every Act of whose Government is but a fresh Service done to the Publick. And if *St. Paul*, when the Care of all the Churches was so heavy upon him, that no Christian was weak, but he also *sympathiz'd* in that Infirmary, and  
was

was weak himself ; that none was offended, but he also burnt with Concern on the Account of the Offence : If he, I say, can't with Propriety be ranged in the Rank of Servants, then we may allow our Governors in Church and State, and every Supreme Power in any Kingdom to be very improperly number'd in the List. But if St. Paul, whilst invested with the Power of all the Churches, was yet a Servant to them ; then are Princes also, and all Governors whatsoever, no other to the Persons govern'd.

§. 3. The same it is in every other Relation of *In what Sense a*  
Life ; Government and *Father is such.*  
Service are incorporated ;  
and hardly any one lives but is in some Cases subject to Obey, as he is in others entitled to Rule. There is not any Relation of Life that more invests a Man with Superiority and a Right to command than Fatherhood ; nor any that does more imply Inferiority and Subjection than that of Sonship ; and yet the Father is indeed so absolutely the Servant, that for many Years together the Child is not Fed or Clothed by any kind of Labour or Thought or Pains of its own, but altogether by the Management, the Care, the Sweat and Expence of  
the

## 16 *The Conduct of Servants,*

the Parents ; and a Tenant does not labour more to procure his Rent for his Landlord's Maintenance, than those to make a Provision for their Children.

Neither is it otherwise in any other Relation.

*In what Sense Ministers of State.* §. 4. It is generally reputed an Honour to be in Office at Court ; to have a Place about the Person of a Prince, or relating to the Oeconomy of his Family. These are usually given to Peers of the Land, or such as are nobly descended. All the time of their keeping of which they are in the most literal Sense but Servants ; receive Salaries or Wages, and are liable to be dismiss'd whenever their Sovereign thinks fit.

It goes by the Name of Advancement to be employ'd in any of these ; is a Credit, an Honour, and Help to a Man's Character, as it commonly supposes some Degree of Merit or Ability in the Person dignify'd.

Amongst the Great and Noble, there are none but are either descended of Parents, that have been in Publick Services, or else have themselves been employ'd in some Character, or cou'd at any time like to be upon Honourable Terms, without any Sense

Sense of Disgrace arising to Them or their Families purely from a publick Employment.

To stand uncover'd, to wait the Commands of another, to be turn'd out of Place, to be taken in again, are such Marks of being in Service, as these and their Ancestors have submitted to, and is not a Thing peculiar to Us, that are received into their Families, and live at their Tables.

§. 5. The larger an Estate is, the greater in Proportion is the Trouble of managing it; to find out when the Tenants make Improvement of their Land or beggar it, what is requisite to be allow'd to each for Repairs, and how far they are necessary; to vindicate his Right, when his Title to any Part of it is question'd, or Trespasses and Encroachments are made upon the Tenants; to see that all Payments are punctual enough to enable him to support and provide for every individual of his Family, that their Wages may be ready for each Servant when due and wanted: And moreover to audit his Accounts, that his Tenants, his Servants, and Tradesmen may do him Justice, and not fraudulently deprive him of  
that

*Gentlemen of  
Estates are Ser-  
vants.*



## 18 *The Conduct of Servants,*

that without which his Household can't be maintain'd ; These are all of them Labours entailed of course upon the Possessor of a large Estate, and in each of which we of the Family find an Account and Benefit, as they tend in the Conclusion to furnish us with Meat, Drink, Cloathing, and Money, that answers all Things.

In this View is the Lord a Servant to his Household, a Minister to the Want of each that runs at his Command, and wears his Livery.

*Their Authority  
to command us is  
just notwithstanding.*

§. 6. But to the avoiding all Mistakes, and to prevent any such shocking Imagination from arising, as if the Servant was on this Account upon the same Level with his Master ; it is proper to observe to you, that such a Conclusion wou'd be very Unjust ; for tho' the several Masters of Families, are in some sort as Servants to them they give Wages to, yet it does not follow but there may be Servants of a different Rank and Class. Some in the highest Degree, and others in the very lowest of all ; the former of which are by God's Providence set over the Latter, with a Right to command and order them  
what

what they shall do ; to *say to this Man Go, and to another Come.*

And this is the Case of the Lords and Masters we serve. They are indeed as We, but Servants to the one Supreme Master in Heaven ; and very often but Servants to some of their Brethren, Partakers of the same Nature, that move in an Higher Place than our particular Lord or Master does ; but yet they do not, because themselves are Servants, cease to be Lords and Masters over Us ; nor do we come to be on the same Level with them ; but their Superiority and our Subjection still continues.

For as it is one Part of the Service they are to do in this World, to obey God's Commands, and those who are their Superiors ; so it is another part of their Service to order and govern us wisely, as it becomes Christians, and to see that we faithfully execute those Orders, and submit to their Government. And we are to behave our selves in all Respects in that manner to them, with that chearful and punctual Obedience which we should expect from any Person that shou'd be hereafter as much a Servant and Dependant upon Us, as we are now upon Them.

20 *The Conduct of Servants,*

*The Use to be  
made of all being  
Servants.*

§. 7. Suggesting therefore that our Masters are in several Cases Servants as well as We, is not a Reason to abolish the Distance between Us, but only to put us in mind, that our Lot and Condition, purely as Servants, is but the common Measure that God has meted to all the rest of the Sons of Men:

And it would be a great Instance of Inconsiderateness, and the foulest Act of Ingratitude to God, either to look at our Lord with Envy, that Heaven has made his to be a Sheaf unto which ours must bow; and to repine at God as having been too scanty in his Bounty to Us; or to think with Discontent upon our Condition because it is that of Servants; whereas we ought to reflect upon his great Goodness, with Hearts fraught with a Sense of Gratitude, and to express that Sense in cheerful Accents of Praise, because he has bounteously given us all the Comforts of Life, Plenty of wholesome Food, decent Cloathing, Fuel to warm, an Habitation to shelter, a Bed to rest us, and Wages to supply what's necessary besides all this, and upon no harder Conditions than every one does or must submit to.

Under

Under a Sense of this plenteous Goodness let us breathe out our Thanksgivings in some such manner, as shows that we have no secret Discontent lodg'd within; no Complaints against the Distributions of our Creator, and his Alotment; no Corrodings of Envy against any of our Brethren, that seem to be in a less servile and dependent State; but rather reflecting upon our manifold Slips and Infirmities, admire that Goodness which has given us so much, to whom nothing at all was due but Correction and Chastisement, and every kind of Punishment that Justice would inflict upon Wretches that have long continued in a State of Rebellion and Disobedience to him.

## EFFACUATION II.

### Concerning SERVICE.

*WHAT is there in Service so hard, that I shou'd quarrel with Heaven, for not having provided somewhat better for me, some more exalted State and Condition? Whereas if I will consider it, I have no Lot more grievous in this respect than the rest of Mankind.*

*Service is unavoidably the Portion of every Man as well as my self; the King serves his Subjects in protecting them, as they*



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*they do him by their Loyal Obedience. Lords Themselves are many of them Servants in Places under their Prince, as I am under them. All Government is doing a Service to the People governed ; so that instead of repining at my Lot as hard, or envying my Masters Greatness, I will rather bless the Fountain of all Mercies, that I earn my Bread upon Terms not more hard than all the rest of Human Race.*

*God has placed me indeed in a lower Order of Servants, as having made me, suppose, a Servant to that Gentleman, who is in a Place of Service under his King ; perhaps to some one who is not, and one whose only Service it is to act as a Steward under God for the well Management of a vast Estate ; which ever of these is the Case, God's Providence has visibly ranged him in an higher, and my self in a lower Order ; and by so doing has signify'd to me, that I am to respect and serve him as one that is greatly my Superior, that I must behave my self towards him with all becoming Distance and due Humility. And thus, O my God, do I purpose to do ; my Consideration that all Men are Servants shall never infatuate me to think, that they are therefore equal, as if the Servants whom thy Providence has invested with Dominion, with Riches, with Honour, were not to be re-*

2

*spected*

*spected und serv'd by those whom that same Providence has pointed out as Persons which are to respect and serve them by their being cloathed with none of the Ensigns of Greatness.*

*I will therefore, only learn from the Sense of all Men being Servants, that I am in as good a State as my Brethren of the same Nature, and blessing thee with all imaginable Expressions of Thanksgiving, I will be perfectly contented with my Condition; behaving my self with great Humility and Diligence in the Service thou hast kindly allotted me, after the perfect Example of Him who came not to be ministr'd unto but to minister.*





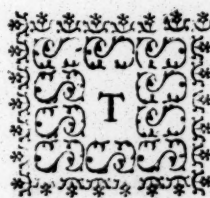
### C H A P. III.

*The Centurion's Servants recommended  
to our Imitation. Mat. 8. v. 9.*

*I also am a Man set under Authority, ha-  
ving under me Servants; and I say unto  
this Man Go and he Goeth; and to ano-  
ther Come, and he Cometh; and to my  
Servant, Do this, and He doth it.*

#### §. I.

*What is imply'd  
in the Character  
given of the Cen-  
turion's Servants.*



HIS is an ex-  
cellent Cha-  
racter which  
the Centuri-  
on gives of  
his Servants, who are fig-

nify'd to Us as swift to execute his Com-  
mands, punctually observant of his Di-  
rections, and chearfully following them.  
These are the Notions, the Characters gi-  
ven us, upon the first reading 'em, convey  
to the Mind.

The Centurion did but speak and his  
Attendants were presently upon the Wing;  
Go, says he, and they instantly went;  
Come,

*Come, and they came.* And as the Obedience was quick and ready, it was also exactly suited to the Directions. They did not *go* when bid to *come*, or *come* when bid to *go*; which would have suggested 'em to have been either careless in observing what the Centurion said, or averse to the doing it.

§. 2. This is a Pattern which we, that are in the same Character with these Servants, shou'd be careful to imitate: The Orders given us by him, whose Servants we are, should be executed with all that Dispatch, which is requisite to the most effectual doing the Task appointed.

*They are recommended to our Imitation.*

§. 3. The being slack and dilatory in setting about it, is very disrespectful and unbecoming: It argues us either sluggish, or careless, or slighting; any of which Names are sufficient to sink the Credit of a Servant; do naturally abate, and will in the Issue abolish, all that Value and Kindness which our Lord or Master had conceived for us; will make him indifferent to retain under his Roof any to whom his reason-

*Readiness to Obey Commands necessary.*



## 26 *The Conduct of Servants,*

able and just Commands are uneasy, and none of whose Service is the Result of Choice, but all of it grievous, looking as if extorted by Necessity and Constraint.

*The contrary may  
be displeasing to  
God.*

§. 4. Neither is it only displeasing to our Lord on Earth, but to him also who is in Heaven; As it looks like an unwillingly submitting to a State of Service, under the Sense of its being a Yoke, which is galling, and too ignominious for us to bear; a Repining that ours shou'd be the hard Fate of Receiving Commands, and not of Giving 'em: And that we are more worthy that our Sheaf shou'd be bow'd unto, than that it should do Obeysance to another's.

Any Thought of this kind, is a Sort of Impeachment of the Divine Wisdom and Justice; which is doubtless very displeasing and offensive to God, who has distributed all their several Stations to the Children of Men.

*May frustrate  
the End of the  
Command.*

§. 5. Moreover a Tardiness to dispatch the Command that's given, may utterly frustrate the End it was given for: The being too late

late a Day, or an Hour, or sometimes a Minute, has frequently caused a Business of great Importance to miscarry, by letting that Critical Juncture slip in which it was to have been transacted, and which is perhaps utterly irretrievable when once past.

So that on all Accounts it is advisable, to be quick to fulfil our Master's Will ; as it is often of most Use and Advantage to his Concerns, and is always most acceptable and becoming in the Sight of our Master on Earth, and of him also who is in Heaven.

§. 6. There is this more-  
 over to be said for it, That *A further Reason for Dispatch.*  
 since Commands are to be obey'd, our Obedience may as well be early as late, now as hereafter : For the Trouble we are to be at in executing 'em being not like to be diminish'd by any Delays, (but often rather increas'd) we may as well seize the Present, as wave our Diligence to a future Season, and quickly discharge both our Hands and Thoughts of the Incumbrance of it, if such it is like to prove ; Unless it be very obvious to us, that our Lord meant, when he gave his Orders, that we shou'd stay some Time before we set about

28 *The Conduct of Servants,*

to obey 'em, and that it would be more requisite to his Affairs that we should.

*A Case spoken to,  
of one Servant's  
bidding another,  
which often hap-  
pens in Great Fa-  
milies.*

§.7. In speaking of that Activeness with which it is very comely and commendable for a Servant to do what's bidden him, I must add a Piece of Advice very useful to those who are in Great Families.

Here it is to be consider'd, That all the Servants, both in an higher and lower Character, (as well the Gentlemen, as those who are in Liveries) have every one his distinct Business, and are often (strictly speaking) obliged to do nothing for any one that requires or intreats it, if it does not immediately concern their Place or Office. Hence is it, that a Lord's Gentleman, or his Clerk of the Kitchen, for instance, or his Butler, or Footman, having each their distinct Provinces, look upon it as an Imposition, to be ask'd to do the minutest Thing at any one's Request, if it does not come within the Compass of that Business which their Place exactly obliges 'em to.

So that frequently when one of the Household speaks to a Fellow Servant, tho' of a lower Degree, to *Go* or *Come*, he is,

is, it may be, deny'd with a great deal of Rudeness ; and the Person spoken to will neither *come* nor *go* , as' asked to do either the one or the other, even tho' not then engaged by any Thing that especially belongs to his own Place or proper Business.

For in truth it is very unreasonable in any one, to insist upon another's doing any Services that are extrinseck and foreign to his Place, to the making him neglect and leave undone, what his Post indispensibly requires at his Hands.

But when no such Business of his own demands his Attendance, if then either an Inferior or an Equal amongst the Servants should refuse to comply with the Orders or the Requests of another, this is a barbarous Rudeness and Incivility, altogether unbecoming the Families that are suppos'd to be exactly civiliz'd, and whose Servants might well be expected to have learnt a courteous Deportment from those daily Examples of Condescension and good Manners which they have very frequently in their View.

§. 8. It will be thought perhaps foreign to my Province, to be a Teacher of good Breeding ; but hard-

*To speak of this  
not foreign to a  
Religious Subject.*



ly so by such, as remember it to be one Branch of the Apostle's Advice to Christians, to do whatever *is Lovely, is Praiseworthy, and of Good Report.*

The Christian Profession does eminently tend, if we live up to its Rules, to file off all the Roughness and Savage Barbarity, that by the obliquity of a sinful Nature, cleaves unto the Disposition, and makes us *gentle towards all Men, kindly affectioned one to another*, ready to do all obliging Offices, and banish that Surlinefs which makes us averse thereunto.

*Excuses not to be made, when we can oblige a Fellow Servant.*

§. 6. So that whoever it is, that either bids or desires us to do them any Service within our Power, let us by no means study Excuses or Evasions, if we can with tolerable conveniency oblige them ; much less are we to return any churlish Answers, even tho' they have strictly no right to challenge our Service in the Instance wherein it is required ; but rather let us cherish the Opportunity offer'd us to oblige and seize with gladness every Occasion of riveting our selves in the good Esteem of any particular Member of the same Household.

As

As the not doing thus wou'd be very indecent, blameworthy, and of ill Report, as it wou'd be unkind, and show us very ill affectioned, it is a Breach of the Rules of our most holy Religion, the Laws of the Gospel, and brings a Scandal upon the Christian Name, which will expose us one Day to the Wrath and Censure of Him, whose Religion is liable to be ill spoke of on our Account, and whose Laws are violated by us, those, I mean, which relate to the orderly and decent deportment of our selves in a lowly and affable and courteous Behaviour towards others. What we are to do, with reference therefore to the Commands of that Person who has a Right given him to direct us, the following Rule will tell us; which is this,  
“ An Obedience to these is matter of strict  
“ Duty, and an Act of necessary Justice.  
“ With regard to the Requests of such as  
“ have no absolute Right given them to employ us; an Obedience to these is also  
“ due, and is matter of Duty also, but not  
“ the Duty of Justice, but of Benevolence.

Concerning the former Commands, it shou'd be a constant Rule with Us, that they must needs be done, and that in the first Place; concerning the Latter, they are not to be left undone, if there be any Room for the doing them in the Second.

*Exactness in observing Orders as well as readiness in obeying 'em, imply'd in the Centurion's Servant's Example.*

§. 10. The second Thing which was beautiful in the Obedience of the Centurion's Servant, besides the chearful readiness of it, was the Exactness thereof, as it was perfectly suitable and correspondent to the Centurion's Commands, a *Going as bid to Go, and Coming as bid to come* ; and a doing as was directed. When I say unto this Man *Go*, he does not then *Come* ; when I say unto him *Come* he does not then *Go*, but he Goes or Comes exactly as I appoint him to do either the one or the other.

There is an Obstinacy or Conceitedness, or Both, so unhappily reigning in many Servants, that they are averse to be directed How, or What, is the Method, by which a Business is to be done. Hence is it, that if their Master will have somewhat done, and describes in what Manner and by what Means, they depart from his Presence with an Imagination, that they sufficiently acquit themselves as his Servants, if they do the Thing ; and presume they are entirely at their own Liberty for the Method, and will be always sure to depart from the Line that is chalked out, either somewhat to the Right or Left, and  
to

to add or leave out a Part of the Direction as it stood upon the first receiving it.

This is ever (to say the least of it) an Impertinence, and shews a want of that punctual Faithfulness, that is but just from the Servant to his Lord, and is frequently of very evil and pernicious Consequence.

§. II. For the Person commanding, but seldom letting his Servant into the Views he has of the Circumstances of the Business

*The mischief of not following Orders.*

he employs him in, has often particular Reasons to himself for every individual Step he wou'd have taken in the perfecting it, which are possibly neither proper, nor fit for the Person to be let into, which he thinks fit to make an Instrument to, help him.

In the Cases of preparing Medicines for the Sick, and in drawing up the Forms of Processes in Law, an Apprentice or Clerk's interposing his own Manner, has caused the Loss of a Man's Life, or of his Estate. And just in proportion as the Business is of greater or lesser Moment, that Master is like to be more or less a Sufferer, that employs a Servant that has upon him this Itch of altering the Manner prescribed him.



# 34      *The Conduct of Servants,*

*What to be done,  
when the Orders  
are apparently dis-  
advantageous.*

§. 12. If any Thing shou'd occur to a Servant, that seems inevitably tending to his Master's Hurt, in the Disposition according to which he is to act, he should modestly suggest his Thoughts : And if his Master think fit to alter his former Scheme upon such Representation, it is a Credit to a Servant's Foresight and Sagacity.

But to presume of his own Head, without first offering his Reasons for differently proceeding ; to deviate from the Commands given, assuming a Latitude where none was allow'd ; this is a great Defect in point of Fidelity ; and we are justly answerable for any Miscarriage, and all the Damage that shall ensue.

But admitting Things to fall out to the Servant as fortunately as he cou'd wish, and he was throughly successful in doing his Master's Business, tho' not by pursuing the Instructions received, but after a perfectly new Method of his own ; yet because it reflects a kind of Weakness upon his Master, as if the Means he directed were improper to accomplish the End ; his Service is of Consequence the less acceptable, and what he may happen not to be thank'd for, if he escape with-

OUT

out Blame : And the Merit of the Success is all of it wip'd out, by the Faultiness of not observing Orders.

§. 13. Sometimes the not precisely doing what's commanded, is more owing to Carelessness than Conceit ; A not sufficiently Attending to the Instructions given. But this is for the most part avoided by those, who make a Conscience of doing their Duty well in the Place they are in, and are upon a religious Account angry with themselves for every Failure in their Business, even tho' it were such a Neglect as their Master could not be privy to.

*Carelessness sometimes a Cause of not obeying Orders.*

This Sense of their Duty makes 'em thoroughly awake and attentive, when they have Instructions given 'em ; and having their Master's Interest at Heart, no less than if it were their own, omit no Passage that relates to what they think advantageous ; and nothing escapes 'em, that is said to 'em by their Lord, concerning any Business intrusted to 'em.

But where there is no conscientious Regard to the being such a faithful and diligent Servant as God will hereafter applaud, when every Part of their Demeanour shall come to be scann'd ; then the

Care

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Carelessness is usually as great as they can be guilty of, consistently with the not forfeiting of their Places; and they'll indulge to themselves all kind of Omissions, which 'tis probable their Lord will not be acquainted with, or which they can find Excuses to hinder from appearing Omissions, if he shou'd.

*Some Considerations to remedy this Negligence.*

§. 14. A Negligence that proceeds from this Temper, is very mean and disingenuous. And it were well if Servants of this Character would consider, That whatever Omissions of theirs happen to lye hid from the Observation of Men, are yet registred in a Place, where they will appear against 'em upon Record, to their everlasting Sorrow.

They wou'd do well also to remember, how ill they would take it, if when they come to demand their Wages, their Lord shou'd put 'em off with Evasions, and at length give them their Stipend in as crippled, imperfect a manner, as their Service has been: Reflecting at the same Time, That what they have *meted* to their Master, is, in their own Judgment, very ill, since they are unwilling the same shou'd be *measur'd* to them.

Alto-

Altogether to correct, if it be possible, a Remissness and Negligence in Servants to observe their Master's Will, they should consider it farther as a Piece of very ill Manners ; a want of Breeding and Civility : It shows they have as slender a Regard to what is said, as they have to the *Sounding of a Bell*, the *Tinkling of a Cymbal*, or any other senseless and inarticulate Sound, which we are not at all concern'd to take notice of ; and is the very way and manner in which we should behave our selves towards Persons, for whom we have no Esteem, and the utmost Contempt.

This being a Construction, which a leaving wholly undone what we are required, or a negligent, defective doing it, will easily bear ; should put us upon the Guard, that we don't fall under the Reproach of it ; it being a very great Reproach indeed, to be censured as guilty of a barbarous Rudeness and Incivility to those, whom the highest Testimonies of Observance and Respect are due unto.

E F A C U.



## EJACULATION III.

Upon the Centurion's SERVANTS.

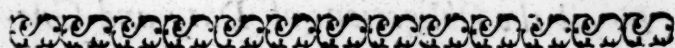
**T**HE Service, I perceive, which the Centurion had from those under his Command, was highly commendable for Two very Excellent Qualities; that it was Speedy, and Exact. His Orders were obey'd neither lazily nor imperfectly: The former of these would have argued Idleness, or Unwillingness in a Servant, and the latter Negligence or Conceitedness. These are the Rocks upon which I will be careful not to split; and will therefore steer the same Course the Centurion's Servants did.

God may be affronted, and my Master a Sufferer, if I don't. Since the former has call'd me to be a Servant, I'll do nothing with Unwillingness, or with Sloth; because it would look as if I was discontented, and the Condition irksome to me, which he has thought fitting to bestow me in. When my Master lays any Command upon me, I will carefully observe what he says, and punctually execute 'em according to his own Method; unless I foresee some Detriment would arise to his Affairs by so  
 2 doing;

doing ; and then I will humbly tell him, what my Apprehensions are.

By all the Obligations of Duty and Gratitude, I am oblig'd thus to do : And I purpose in God, (without whom all my Purposes would prove fruitless) neither, thro' any Neglect, to be unmindful of, nor thro' conceitedly following my own Methods, of acting, to destroy the Intention of his Commands ; lest he who gives me Maintenance, should be more a Sufferer by my Service, than be benefited by it, to the Detriment alike of his Affairs, and of my own Reputation.





C H A P. IV.

COLOSSIANS III. 22, 23, 24, 25.

22. *Servants Obey in All things your Masters according to the Flesh ; not with Eye-Service as Men-pleasers, but in Singleness of Heart fearing God.*

23. *And whatsoever ye do, do it heartily, &c.*

§. I.

*This Passage to be considered with its just Restrictions.*

**S** **E** **R** **V** **E** **N** **T** will perhaps  
**S** **I** **S** be thought ve-  
**S** **E** **R** **V** **E** **N** **T** ry unnecessary  
**S** **E** **R** **V** **E** **N** **T** to teach Ser-  
vants to start aside from  
their Obedience to their  
Masters ; there being too great a Proneness  
in all to do this ; and it were confessedly  
a very superfluous Task to aim at making  
them slack in any point of Service, but  
that it may sometimes happen a vicious  
Master may in some of his Commands  
put them upon what may be sinful, and  
which

which Commands are like to find too ready an Obedience, if the execution of them is agreeable to some sinful Inclination, and is any way tending to please or to enrich them, and administers to the satiating the Appetite, or to the filling the Purse, or both.

It is therefore fit, that we should not let these Words of the Apostle escape us without those proper Restrictions which he did intend they should be guarded with, lest an absolute yielding up himself to obey his Master in All Things, may cause him to be disobedient to God in Many Things, whose Laws no Power on Earth has a Right to controul, no Master can dispense with him in a Disobedience to.

§. 2. Every Passage in Scripture which enjoins an Obedience to any Mortal Men in all Things, without specifying the Reserves,

without which it is to be understood, whether it be of a Subject's being obedient in all Things to his Prince, a Wife to her Husband, a Child to a Parent, or a Servant to a Master, it means no more than that they are each to be obeyed in all Things, which are not contrary to the Laws and Will of God; in all Things,

*How Precepts  
to be obedient in  
all Things are or-  
dinarily to be un-  
derstood.*



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Things, but such where Obedience wou'd be sinful ; for He, to whom we at first ow'd our Being, and do still every Hour owe our Preservation, has the first right to our Service, is the Master to whom we must devote our Actions so very strictly, as not knowingly to let any one of them be opposite to his Mind, and contrary to any express Revelation of it in the Word of Truth.

*Masters not to  
require Things  
unlawful.*

§. 3. It were to be wish'd, that Masters wou'd never require any Thing of their Servants that was inconsistent with the Answer of a good Conscience ; because the Guilt of the Sin, if it be comply'd with, does in a great measure lye at their Door, as using that Authority they are supposed to have over their Servants, on the account of their dependance upon them for their Support, to break the Laws of God, and to overbear in them those good Inclinations to continue stedfastly in their Duty, were it not for the terror of disobliging Them, of being turn'd out from under their Roof to seek out other Provision for Themselves, which under some Circumstances may be very terrible and disadvantageous.

§. 4. But

§ 4. But when it is the hard Lot of a Servant to meet with a Master so barbarously unreasonable, as to insist upon having somewhat done, which cannot be done with a good Conscience, and there is no pleasing him on any other Terms than the certain Forfeiture of the Divine Favour, there is still a Decency of Carriage to be observ'd towards this unreasonable Master for the sake of the superior Relation he bears to Us, and that advantageous Ground on which Providence has placed Him.

*How the Servant is to behave himself, when they do.*

The Servant is first of all in this unfortunate Case, with great Humility and Submission to tell his Reasons, which must hinder him from the doing what he's bidden, and intreat him not to require his Obedience in that Case, which will be a difficulty upon him he is not able to get over.

And perhaps, this Humble and Modest Remonstrance, will cause the Command given either entirely to drop, when found to be in its own Nature sinful, or else it will cause his Master to seek out a baser Instrument to execute it, and yet not dismiss him from his Service, but rather be more inclined to retain and value the Servant,

#### 44 *The Conduct of Servants,*

vant, upon whose Fidelity he has the best reason to depend, as being one that makes a Conscience of his Actions. When thus happy is the Event, how inexpressibly pleasing to the Soul is it to have stedfastly adhered to God, by refusing to displease him, and to have found him graciously rewarding that stedfast Adherence, by giving for so doing the Recompence of a better Esteem in the Life that *now is*, as well as by keeping in store for him, an infinitely more valuable one in the *Life which is to come*.

If the Consequence to the Servant is not like to be at the present thus favourable, but he must be spurn'd at with Scorn and Indignation by his Master, for not submitting to displease his Maker, let him not be discouraged, but still persist to cleave to his Duty, (carrying himself however not with a saucy but humble and meek Deportment, without railing and reviling,) and God's Providence will be his sure Support, which never wholly forsakes such as depend upon him by a *patient continuance in well doing*, tho' he sometimes tries us a while in the *Furnace of Afflictions*, that we may be purified thereby, be *Vessels more fit for his Use*, and find a more honourable Place in the blisful Tabernacles above.

Left

Left whilst this Caution continues to be only general, it shou'd be less affecting, than if we were to specify some particular Commands, which are sinful to be comply'd with, and help to make that Application which is too commonly neglected from general Admonitions,

I shall mention some of those Services, which Masters now and then expect that are sinful, and not to be submitted to.

*The sinful Commands of Masters specify'd. And*

The first I shall mention is excessive Drinking.

*First, Of Excessive Drinking.*

§. 5. It sometimes happens tho' not very often, that a Lord or Master does not only indulge to himself the odd satisfaction of drinking till he is disguiz'd ; divesting himself thereby of that which is the most valuable in him, and gives him a Pretension to be better esteemed of than the Brutes, viz. his Reason : But as if it was pleasurable to see others vilely transformed into the same Likeness, He condescends to the meanness of making a Servant drunk, and is vehemently enraged at him, as a squeamish, unmannerly, odd turn'd Fellow, if he has any Reserve upon him when bid to Drink ; and think he withdraws himself thereby from his just

Prero-



# 46      *The Conduct of Servants,*

Prerogative ; as if upon entring into Service, he surrendred himself to be tamely commanded out of his Reason, his Christianity, and all the Hopes that it hereafter gives him, if he perseveres in *living soberly in this present World.*

To cause a Servant to be disguiz'd, and then to be diverted with his whimsical Behaviour in the Interval of his Folly, and whilst he is under God's Displeasure ; as having forfeited his Innocence as to the Point of Sobriety, and entitled himself, if he shou'd then dye, to all the Woes of the Drunkard and Intemperate : What is this, but that kind of *Laughter* which is *Madness* ; a Sporting to see Men growing more and more towards Sons of Eternal Misery ? By thus deceiving his Neighbour, he is perfectly like the *Madman*, in the 26th of *Proverbs*, that *cast Firebrands, Arrows and Death* ; and saying, *Am not I in Sport ?*

But we must own it to be very seldom that Masters exercise this Jurisdiction over their Servants, purely for their own Diversion : It oftener happens, that they destine 'em to the Task of Drinking hard, when they allot 'em to make Gentlemen's Servants, or Voters at an Election-Time, or Tenants welcome ; which is often but another word for Drunk, or Fuddled.

§. 6. In

§. 6. In the first of these Cases, the Servant is to contrive to withdraw himself from his Master's Presence, and escape those Cups which are offer'd to him by his Hand ; retreating from the Necessity of absolutely refusing what is desir'd, if it be possible. But if he is pursued, and his Master will have him swallow the Cup of Intemperance, and be a Witness that he has drank enough to be divested of his Reason ; this is an Usurpation the Servant is bound in Duty to reject ; under a Sense, that he is not at his own Liberty to get drunk, even if he should desire to please his Master ; having a Counter Order to forbid it from him, to whom both his Master and he are Servants, even *Jesus* the New Law-giver.

*What the Servant is to do in these Cases.*

§. 7. As to the Second Case, when Servants are requir'd to entertain the Attendants of another Family, Voters, or Tenants ; 'tis much easier for 'em, in that Case, to escape without sacrificing their Sobriety to oblige ; if they are not of themselves too much inclin'd to the Bottle. It is in their Power  
to

*What to do, when appointed to entertain others.*

to be abundantly hospitable to the Persons to be entertain'd, that not the least kind of Niggardliness shall be reflected upon their Master.

They may be obliging to a Degree of Chearfulness, without impairing their Reason, and being stripped of its Guard. And if the Persons recommended to their Care are resolutely bent upon being intoxicated, they need not compliment 'em to the being Associates in the same Sin; but may very easily contrive some such Business to be then depending, as shall justify 'em in making many Escapes from the Glass to attend it; and at once preserve their Virtue, without a Failure in Point of what is thought good Manners or Generosity.

*A Way to avoid  
Drinking to Ex-  
cess.*

§. 8. But if when they find they have to do with a Lover of Strong Drink to a Sottishness, they can then artfully contrive somewhat that shall divert him from the Bottle, by shewing some neighbouring Curiosity, some acceptable Diversion, or by some Musical Entertainment, or any thing else that will innocently amuse and divert him.

This

This would be highly commendable, an Art worthy to be learnt, as carrying with it numberless Advantages ; to the Person entertaining, as he becomes the Instrument of preserving his own Health; to the Person entertain'd, in keeping him from the Sin of Drunkenness ; to his Master, in contriving his Cellar shou'd not be exhausted to the indulging a Spirit of Intemperance, when there are other Demands for the Liquor there, which are commendable; such as the Refreshment of the Needy, of the Industrious, and of those of his own Household ; who must some or other of them be Sufferers, if the Streams run too profusely in other Channels, and that is wasted to administer to the Wantonness of the Intemperate, which was laid in for the Purposes of good Housekeeping, Charitableness and Hospitality.

§. 9. When any one has thus handsomely acquitted himself, in entertaining the Persons to be bid welcome at his Master's House, that none is guilty of Intemperance, and yet none complains of a want of hospitable Usage, and that he has avoided the wasting the good Creatures of God to the ruining Men's Health, drowning their Reason, ex-

D

*The Pleasure  
that will arise  
from so doing.*  
posing



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posing them to Dangers in their return home; the Thoughts of this prudent Management will be luscious to him, when he thinks upon his Pillow the next Morning; he'll arise with Sprightliness and Vigor for his having done no violence to his Constitution, nor to what is of more significance, his Conscience.

§. 10. Whereas if his

*The Misery of* Conduct had been other-  
*doing otherwise.* wise, had he solicited the  
Visitors at his Master's  
House to drink to a great Excess, and been  
their Companion in all the Steps of their  
Intemperance; how the next Day would  
his Reason, if he had not utterly stifled its  
Dictates, have reproach'd him; the Aches  
of his Head, and the Heat he feels in his  
Blood, wou'd aggravate the Complaint;  
and he wou'd, if his Conscience is yet  
awake, cry out in the bitterness of his Soul;  
“How have I added Drunkenness to the  
“other manifold Errors of my Life, and  
“enhanced the Guilt by stirring up others  
“to commit it, binding their Iniquity up-  
“on my Soul as well as mine own; how  
“has that Liquor been perverted to the de-  
“molishing Human Nature, which well  
“used wou'd have been its Refreshment  
“and Support? I feel my self impair'd by  
“the

“ the last Debauch ; I am shortening my  
 “ Day of Grace, and hurrying out of the  
 “ Body to be the sooner in possession of  
 “ all those Woes that are denounced  
 “ against the Drunkard, which are lamen-  
 “ table beyond all Expression. And yet by  
 “ thus doing, what have I got? Not my  
 “ Master’s Esteem, for to drink excessively  
 “ is not a Qualification he can value in  
 “ Me. All I can hope from him is his  
 “ Connivance at my Fault, because I was  
 “ led into it by entertaining the Persons he  
 “ admonished me to make welcome ; but  
 “ how much better upon all Accounts had  
 “ it been, if I had been hospitable without  
 “ Excess, and refused any unmeasurable  
 “ Portion of Drink to overset me ; which  
 “ because it did in a shameful Sort mis-  
 “ become the Man and defile the Christi-  
 “ an, crucifies me with the bitter Remem-  
 “ brance, *it bites like a Serpent and stings*  
 “ *like an Adder.*

This, ’tis to be hoped, will be a suffi-  
 cient Argument with the Servant, to flee  
 the Evil and Sin of a sottish Intemperance,  
 even tho’ his Master shou’d be impious  
 enough to encourage him to commit it,  
 because he therein wou’d exceed the Verge  
 of his Authority, by controuling his Ser-  
 vant in that Obedience, which being due  
 to the great and Supreme Master of Us  
 all above, is to be punctually yielded to

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him, notwithstanding all the Force or Persuasion of any Master that dwells in an House of Clay.

*The Servant not to tell a Lye at his Master's Command.*

*The Case of Gentlemen's Porters considered, of telling Visitors their Masters are gone out, when they are not.*

§. 11. Another Respect in which a Servant is not to Obey his Lord, is the telling a Lye at his Command : This is a Place wherein the Case of Noblemen's Porters, especially when their Lords are in *London* deserves to be consider'd : These are directed by the Lord or any

Person they serve, very frequently to deny them to Company that shall come ; and the Language is (when told that such a one is come to wait on their Lord) " He " is not within ; tho' they well know that He is.

This has been a Matter of great Perplexity to some that are in that Office, and has been thought a submitting to such a sinful Lye, as ought to debar them from the Communion, as disqualifying them to receive it.

*This comes not up fully to the Notions of a Lye.*

§. 12. This I can hardly imagine to come under the Character of a Lye, tho' doubtless

doubtless it were much to be wished that Visitors wou'd bear to be plainly told, that the Person is not to be spoke with, as well as that he is not within; and that their Lords in such a Case wou'd direct them to Use the former Language rather than the latter. The Reasons why I hardly conceive it to come under the Name of a Lye are these :

First, Because it does not come up to the Notion of One in the Sense of such as have been esteem'd good Civilians.

*The Reasons why.*

\* *Grotius* Lib. 3. Cap. 1. Sect. 11. says, That to the making what is commonly reckoned a Lye, it

*Grotius and Puffendorff's Opinions.*

is

\* *Grotius*, L. III. C. 1. §. 10. Par. 1. Cum Vox aliqua aut Sermonis Complexio est *πλυσμῶς*, i. e. plures uno Significatus admittit, sive ex vulgi usu, sive ex artis consuetudine, sive ex figurâ aliquâ intelligibili; tunc si animi conceptus uni istarum significationum congruat, non admitti Mendacium; etiamsi putetur is, qui audit, in aliam partem id accepturus.

*Gronovij* Notæ. Mentis & Orationis discordiam requirit Mendacium, ad fraudendum eum cui de mente nostrâ constare debet. Ergo ratio *πλυσμῶς*, etiamsi accepturus est eam secus qui audit, si non



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is requisite, that a Person shou'd make use of such Expressions, Writing, Signs, or Intimations, as will bear no other Sense but what is directly contrary to the meaning of Him that uses them.

Now the saying, "A Person is not within, when a Visitor comes, is a Language so well understood in *London*, that when it

peccat in Honorem Dei, Amorem Proximi, Reverentiam Superiorum, vacat crimine Mendacij.

Grot. L. VII. C. 1. §. 11. Ad communem ergo Mendacij notionem requiritur, ut quod dicitur, &c. Intelligi aliter nequeat, quam in eum sensum, qui à mente proferentis discrepet.

Puffendorf, B. IV. C. 1. §. 4. *The Power of signifying determinately thus or thus; that is, of raising such certain Ideas in our Minds; does not belong to Words by Nature, but arises purely from the Pleasure and Imposition of Men.*

Hermogenes, in a Dialogue of Plato, says, *Nothing naturally has such or such an Appellation, but derives it purely from the Law and Custom of Speaking.*

Grotius de Jure Belli & Pacis, L. III. C. 1. §. 8. Voces naturâ ipsâ, & citra hominum voluntatem nihil significare.

Gronovij Notæ sic se habent. Boeth. de Interpr. p. 329. Oratio est Vox significativa secundum + Placitum.

Id. (sc. Boeth.) de Syll. Categor. + Ad Placitum: Quia nullum Nomen aliquid per se significat, sed ad ponentis Placitum. Id enim unaquæq; res dicitur, quod ei placuit, qui primus ei rei Nomen impressit.

it is used, it does not necessarily lead the Visitor to think the Person is not really at Home; and the Porter knows when he uses that Expression, that he does not thereby give him such an Assurance of it; as for the Visitor to credit it; because both the Visitor and the Porter know that it is a Phrase, that as often stands to signify, that a Person is not to be spoken with, as that he is really gone out.

And it being a Language, which every Person of Quality or Gentleman has sometime or other order'd his Porter or Servant to use, when he wou'd not admit Company; when he hears the same Language from the Mouth of another Man's Servant, he does not certainly conclude the Person visited to be gone abroad, because he knows he himself is not always out, when his Servant or Porter says the like to a Visitor of his.

§. 13. In the Case therefore of Visits of Civility in London, the Porter is no Deceiver, nor the Visitor deceived, when the former tells, and the latter is told, that a Person is not within, tho' he is: Because the former uses, and the latter understands it to signify any of these Things indifferently;

*The Porter no Deceiver, nor the Visitor deceived by the Expression.*

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*viz.* Either he is not to be spoke with, or else he is gone abroad. For it is by Custom become an indetermin'd Expression, not confin'd solely to one of the two Senses, exclusively of the other ; but in Seasons of Visiting amongst the Nobility, it is apply'd to either ; and when the Visitor hears it, he is certain it denotes one of 'em, but is left in doubt whether.

§. 14. *Secondly,* Another Reason why I take  
*The Second Reason.* such a kind of Language in a Porter to be no Lye, is, Because he does not *design* to impose upon the Visitor in the using it : For he neither desires the Visitor to believe the Person ask'd for to be not within, when he says he is not ; neither does he add what may be sufficient to make him imagine it, when he knows the saying he's not within, will not do it.

Because the Visitor often sees either the Lord's own Coach at his Door, waiting for him ; or some other Gentleman's, perhaps, whom he has admitted alone upon private, extraordinary, and urgent Business ; and from these Tokens, rightly concludes the Person visited to be at Home ; and yet goes away without any Apprehension that the Porter meant to im-  
 pose

pose upon him, and make him verily persuaded that the Party he came to was abroad.

For the Porter could not but be assur'd the Visitor knew the contrary, and wou'd well understand his denying his Lord to be within, was no more than what would be taken to mean, That his Lord either was not to be hinder'd upon any Account from going abroad, by any Person whatsoever; or that he could be seen to none, till the present Company was gone.

§. 15. I shall not further enlarge on this Head; tho' much more might be said upon it, to prove, that this manner of Speaking comes not up to the formal Notion of a Lye.

*Advice to Gentlemen, to let their Porters tell the Truth.*

I would rather recommend it to all such Gentlemen, by whom this Paper shall be seen, that they would enjoin their Servants to tell their Visitors, They have Company; are engag'd in Business; are going out, or whatever else the Truth of the Case is; as much more becoming the Truth, Sincerity, and simple Undisguisedness of the Gospel; which does approve, that we should use Words in no



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other Sense than what is universally known to belong to 'em ; and not put Men upon adapting \* new Notions to such Phrases, as do not strictly and naturally tend to convey 'em.

But this Commission, if the Gentleman does not think fit to give his Servant, (which it were to be wish'd he would ; ) yet forasmuch as in *London* it is a Language which most Persons that visit bid their Servants use, and which all that do not allow 'em to use it, do yet understand the Meaning of. And it seems by common Consent and Agreement allow'd of, as a current Phrase to signify they would not be seen, or are not at Leisure ;

I can't think that it comes up to the Character of a Lye ; and is therefore what should not terrify any one from the *Communion*, who has no other Let or Hindrance.

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\* *Grot. L. III. C. 1. §. 10. Par. 2. Verum quidem est talem Locutionem usurpatam temerè non probandam ; sed potest ex accidentibus Causis honestari.*

*Puffendorf, B. IV. C. 1. §. 4. The Words of Publick Use derive all their Force from publick Imposition ; which private Persons ought not, to its Prejudice, to contradict.*

§. 16. Af-

§. 16. After what has here been said, If the Porter in a Noble Family is not convinc'd it is no Lye; but thinks he sins every time he uses it, and is guilty of an Untruth which offends his Maker; he ought, I am sure, on no Consideration whatsoever, to continue in that Place, in which he is necessitated to do what he thinks a Sin.

*What the Porter to do, if not satisfied with these Reasons.*

For it is most indispensibly necessary, that he should please God. 'Tis also a positive Command of his Redeemer, that he should receive the Communion of his Body and Blood. But it is neither indispensibly necessary, nor is there any positive Command of his Redeemer, to employ himself in the Business of a Gentleman's Porter, or any other, which constrains him to sin. He must, rather than so do, labour in the meanest Office, submit to the most despicable State and Character, and whatever Inconveniencies may ensue, find out some other way to get his Living.

Tho' thus much has been said upon the Subject, of not submitting to tell a Lye upon a Master's bidding, we are hardly come to the Point before us; having thus long dwelt upon such Speeches as are only

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ly doubtfully ranged in the List of Lies, or what certainly are not such.

*The Servant not  
to Lye, when Sel-  
ling any Goods for  
his Master.*

§. 17. There are some which Gentlemen now and then expect from their Servants, and more unquestionably fall under that Character. Such as when an Horse, for instance, is become faulty by some Accident, and for that Reason to be parted with as of little use ; the averring him perfectly sound and useful, and owning only such Blemishes as are very tolerable, whilst a Curtain is drawn over those real Exceptions, which, if confess'd, wou'd hinder his Sale :

This is an Office a Master too often expects ; not perhaps by requiring, by any verbal Order, that his Servant should deny him to have such Faults as he really has ; for that wou'd be so astonishing an Instance of Tricking, as would expose his Reputation too much to the very Servant he should give such an Order to. There is a Method of putting him upon this dirty Office, that is less perceivable and direct ; which is, by speaking in his Hearing of some one, under the Character of a quick, sharp, and notable Servant,

vant, that once put off a worthless Beast for him, at a very good Price ; hardly less, perhaps, than if he had been thoroughly sound and valuable.

Such kind of Language as this in a Master, tho' not absolutely amounting to a Command, yet for its giving the Servant to expect, that he must be look'd upon as a Dolt, a stupid, heavy Fellow, if he can't as notably acquit himself for his Master's Advantage ; does as forcibly weigh with the Servant as any Command would.

But whatever disadvantageous Reflection may be made by the Master, however low in his Opinion the Servant is like to stand for Quickness or Capacities, that shall boggle at this Task, or perform it ill ; that can't with Assurance avouch to that, which he is appointed to sell, many good Qualities, which there are none of, and deny as many ill ones, which there are ; yet is this a Risque which he needs must run, because for the Sake of pleasing no Man whatsoever, must he submit to *lye, and defraud his Brother* : And it is better for him to be falsely reputed a Fool by his Master on Earth, than to be truly found to be a Deceiver, and a Lyar, by his Judge that is in Heaven.

§. 18. This



*This Sin Apprentices are most exposed to.*

§. 18. This Fault of Lying to please their Masters, is what Apprentices are much more exposed to, and much oftner, than any that are attach'd to a Gentleman's Family. This is so universally prevailing an Iniquity amongst them, that it admits of very few Exceptions.

Their Masters themselves, by their own Examples, lead 'em into this Corruption; who, by unduly valuing their Commodities, and readily warranting the Goodness of what they are privy to the Badness of, give but too plain an Intimation to their Apprentices, (who are to write after the Copy which they set, and are to be let by them into the Mysteries of their Trade) that it is an essential Qualification of a Tradesman, that pretends to be thought expert at Business, thus to do; and that they are not to be deem'd Masters of their Calling, till they can gloss upon what wants it, and help off what is damaged or unfashionable with so dextrous a Lye, as shall impose upon the too great either Ignorance or Credulity of the Chapman they deal with.

This is a Sin, which, by reason of its Commonness, has less of Horror and Deformity

formity in it than it shou'd ; the Terror and Ugliness of all kind of monstrous Productions diminishing the more , the longer we have been us'd to 'em.

But whatever artful or beauteous Names the Tradesman may be pleas'd to cloath this Iniquity with, it is a false Paint that will all of it vanish; when his Actions are to be try'd by the Word of God, the faithful Touchstone of Right and Wrong. They'll find hereafter, that Tradesmen are, by the Laws of the Gospel, under as strict Obligations to Truth and Fidelity, as the rest of their Christian Brethren ; That the Scriptures contain no Dispensations to any Set of Men to prevaricate, and say what is untrue : They no where tell us, that Interest makes it allowable in *this* Man ; that a Subsistence makes it pardonable in *that*. And Wo be to 'em, if they take a Liberty the Gospel refuses 'em, or practise what it gives them no Foundation to do.

What they now very falsely esteem an Excellency, will by the *God of Truth* be judg'd a Fault : What is now call'd an allowable Gloss, which in a Tradesman may be dispensed with, will be then call'd such a *Lye*, as no Christian whatsoever was permitted to tell : There being but one Gospel, by which we are to be all of  
us

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us judged ; and those Precepts of *doing as we would be done by, of not going beyond, to defraud his Brother in any Matter, of not Lying one to another,* are each of 'em a distinct Rule, with which their Words and Actions are to be compar'd. And they may tremble to think what Doom will await 'em, if they are not in both strictly conformable to these plain Precepts, which will admit of no Evasions for *filthy Lucre's sake.*

*The Servant not to tell an officious Lye, to skreen his young Master.*

§. 19. Again, there is an officious kind of Lying, which Masters sometimes require of their Servants ; to which those are the most of all exposed that wait upon young Gentlemen, who are yet dependant upon their Parents for a Maintenance.

These kind of Servants are often put about the Gentlemen, that are not to be yet entirely trusted alone, as somewhat of Guards upon their Conduct ; and are therefore not to conceal the looser Steps they see their Masters take, when they are examin'd by the Parents of the Youths about their Conduct.

The Concern 'tis natural for the old People to have for the Welfare of their Sons, very often puts 'em upon bidding their

their Servants tell 'em how they bestow their Hours. "I doubt my Boy is idle ; stays out late ; keeps bad Company ; Swears or Drinks : Is it not so ?" If to these several Queries it should be answer'd, He's very industrious and regular ; keeps sober Company ; is temperate, watchful over his Words, and let's nothing drop from his Lips that is offensive ; when perhaps the young Man is the Reverse of all this, almost to a Scandal : This wou'd, in a Servant, be so shameful a Prostituting his Lips, to screen his young Master, as is very abominable ; be a foul and wretched Imposition upon his Parents, and a monstrous Breach of Fidelity, that directly tends to the certain Ruin of the young one ; who might by one early Rebuke be saved, and hinder'd from contracting such a Habit of Laziness and Vice, as is never afterwards to be cured ; tho' it might easily at first have been prevented, if the Servant had been but faithful enough to have either own'd the Crimes the Youth was suspected of, or so held his Peace, that he must needs have been judg'd by that Silence guilty, because not averr'd to have been innocent.



*Not to witness  
an Untruth, to  
save his Master.*

§. 20. Again, a Servant is not to obey his Master, if he shou'd expect it of him, to appear in a Court of Judicature, to witness to a Falshood, with a Design to extricate him from that Trouble, which either his Wickedness or his Misfortune has involv'd him in.

Shou'd the Master have been a Rebel, or contracted heavy Debts, to the drawing upon himself the Confinement of a Jail, 'tis very possible, a proper Evidence in his Favour might be of singular Use to get him releas'd.

But no Sense of Compassion, or Gratitude, ought to prevail with the Servant to depose in his Behalf, what he either knows to be false, or does not know to be true. Having bound himself by his Oath to make an impartial, exact Declaration, he has left himself no Room to show his Master any Favour ; unless he venture his Salvation for his Rescue, and after a solemn Calling upon God to be an Avenger of the Falshood, if he says untrue, will notwithstanding give a Lying Attestation ; a Thing so dreadful, that no Man (how calamitous soever his Condition be) can desire ; a Thing that every Man, who has any Sense of Religion, or  
Fear

Fear of God, wou'd protest against, and with all imaginable Zeal prevent, if he knew any one meant thus to do him Service, to the Hazard of his Eternal Interest.

§. 21. Amongst the Things which a Servant is not to do for his Master, and is an Exception from that General Rule of, *Servants, obey your Masters in all Things*, we may reckon the Catering for their Lusts, the vile and abject Office of procuring a Mistress for their Wantonness, or any such abominable Task by which they become necessarily the Instruments of Sin, and are meanly serviceable to the most gross and foul Enormities of their Master.

*Not to cater for his Lusts, tho' commanded.*

Shou'd the Servant be also put upon carrying a Challenge, or upon beating, or the doing an Act of Cruelty to a Person known to be poor, harmless and innocent; these are Employments no Master has a Right to exact from his Servant; because he is chain'd up from yielding Obedience by the Laws of that Gospel, which enjoins us, *no longer to yield our Members Servants unto Uncleaness, and*

*Not to carry a Challenge;*

*Or beat a harmless, innocent Man.*

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*to Iniquity unto Iniquity ; but to yield them  
Servants to Righteousness unto Holiness.*  
Rom. vi. 19.

§. 22. Shou'd the Master  
*Not to neglect* also ordinarily require his  
*his Duty to God.* Servant to work at those  
 Times, and upon those  
 Days, which he is oblig'd by the Rules  
 of his Religion and the Laws of his  
 Country to devote to an Holy Use ; to  
 attend the Worship of God in Publick,  
 and more immediately mind the Concerns  
 of his Soul, to the securing a blessed In-  
 heritance hereafter : Shou'd, I say, the  
 Master ordinarily so employ his Servant  
 at these Times in the Drudgery of his  
 Business, that he can either not at all, or  
 to little Purpose pursue *the One Thing*  
*needful* ; he does therein exceed his Com-  
 mission as a Master ; he entirely engrosses  
 his Servant's Labour, as if he had no  
 other Master to please. The Servant may  
 therefore refuse to be thus ty'd up from  
 paying his publick Homage to his Creator,  
 and neglect the necessary Means of *making*  
*his Calling and Election sure.*

When the Apostle therefore exhorted  
*Servants to obey their Masters in all*  
*Things*, he meant not such an absolute  
 and.

and implicit Obedience to any *Masters upon Earth*, as to trample upon any of the Obligations they are under to God ; or to warrant 'em to transgress their Duty to him in those Instances, which have been specify'd as sinful for 'em to have been obedient in.

§. 23. Without descending to more Particulars, in which the Servant is exempted from obeying his Master, I shall give one ge-

*A General Rule to direct him, in all Cases not mention'd.*

neral Rule, as sufficient to direct him in all other Cases, too numerous to be recited : Which is, "That whenever he's *commanded to do what is plainly forbidden*, "or *forbidden to do what is indispensibly required* by the plain Voice of Reason, "and Precepts of the Gospel ; he must not be then obedient to his Master, for the Hopes of any Good he can promise, or thro' Fear of any Evil he can threaten ; but must freely forfeit the Views of the one, and expose himself to the Terrors of the other ; leaving it to God to support him in the faithful Adherence to his Service above that of any other Master : And he will some time find, that he has acted the wisest Part ; and that God in the Issue will, for the Sake of his Son, give him  
such



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such Wages, as he will have infinite Reason to be satisfy'd with.

## EFACULATION IV.

Upon Servants being obedient to their Masters in all Things, considered with its proper Reserves.

*I AM taught to consider this Precept of yielding an universal Obedience to a Master, with some proper Reserves ; a Master upon Earth being not so perfect, but he may sometime require what it is not fit shou'd be done, and may interfere with those inviolable Obligations I am under to the supreme Master of the Universe ;*

*I must not therefore so implicitly resign my self to obey, as to violate my Reason and Conscience by that Obedience. But when any Command is apparently impious or unjust, immediately destructive of the sacred Rules of Holiness, Justice, and Sobriety, it is to be declined, and no Obedience to be given it. However, before I disobey I will be infallibly sure it is so ; and when thus certain, I will with all Becomingness and Modesty, decline a Submission, not with Reproaches, or Disdain, or Sauciness, but with a Spirit of Meekness,*  
and

and patiently bear the Issue, however unfortunate, which may be consequent upon this stedfast adherence to my Duty.

May the God of all Wisdom give me Judgment to conduct my Actions, that I may not be unnecessarily scrupulous to Act, when I safely may without sinning; nor yet so devoted to any Man's Humour, as to surrender my self at all Adventures to do, what I can't without the Shipwreck of a good Conscience. Then shall I not betray my Religion into the unsavoury Character, of making its Votaries either ridiculously squeamish without Sense or Reason, or of giving them a Latitude which wou'd offend an honest Heathen; and show those Characters to be at once consistent of being a good Servant, a good Christian, and an honest Man.






## C H A P. V.

COL. iii. 22. *Servants obey your Masters in all things.*

The Extent of the Positive Obligations of this Text considered.

§. I.  HAVE considered the Precept above with those Reserves which the Servant is to consider it under, lest too absolute a Devotion to any Man that is a Master shou'd make him trespass against God, and give an unlimited Obedience where the Apostle did not mean it.

But tho' He cou'd not in any reasonable Sense give to one Man such a boundless Charge to submit to another, yet he certainly meant by the using so general a Word as *all Things*, that the Authority on one Part, and Submission on the other shou'd be very extensive ; that it shou'd reach where-ever it did not meet with a divine Precept or Prohibition as a Fence  
to

to limit it. And there being no other Boundary than this, the Field of Jurisdiction, that is left to the Master, is vastly wide ; and the Instances to which his Authority does extend are so abundantly more numerous than those to which it does not, that the Holy Writer might well enough speak of Servants, as obliged to obey in *all Things* their Masters after the Flesh.

§. 2. We must own there to be great variety in the Condition of Servants, their Privileges being more or fewer in one

*The Condition  
of Servants va-  
rious in differ-  
ent Places.*

Country than another, and the Terms of Service more Gentle or Rigorous, as the Constitution of the Place is ; which Christianity leaves as it finds it adjusted by the Civil Powers in Being, and the Customs of the Place, where it obtains a Settlement, unless they are contrary to the Rules of Humanity and Chastity, and such like : Boys were therefore by its Rules no longer to submit to their Masters, that shou'd require them to be subservient to any unnatural Lusts ;

E

Nor



## 74 *The Conduct of Servants,*

Baldwini *dis-*  
*sert. ante Min.*  
*Fel. P. 13. ad*  
*initium Pagin.*

Nor Servants, if bid to fight in the Amphitheatre, to the hazard of taking away the Lives of innocent Persons, or to the wounding their Antagonists, or else being desperately wounded themselves, altho' they had merited no ill at their Master's Hands, that their Lives shou'd be thus wantonly exposed.

Here indeed the Gospel interfer'd to the abolishing this Cruelty and Obsceneness, and wou'd by no means permit any of its Professors to act in Obedience to a Master that shou'd insist upon these Practices. But otherwise, tho' the Condition of Servants was for the most Part very hard amongst the *Romans*, and those that were subject to their Empire ; yet did the Gospel exempt them from no Branch of their Master's Jurisdiction, but charg'd it upon them, as they wou'd not be the Occasion of bringing a Scandal upon the Gospel, (as if it either dissolved the Relation of the Master and Servant, or taught the latter to be impious on the account of his high and holy Calling) that they shou'd, as the Apostle words it, *be obedient to their Masters in all Things.*

Tho' the being obedient in all Things, was a Precept given to Servants in a Governmen

vernment, where the Conditions of Service were very despicable, and their Privileges few ; yet may it serve indifferently for a Rule in most other Places, where it is neither so mean, nor its Advantages so slender as there.

§. 3. For ordinarily, whereever the Relation is, the Terms of it are so strict on the Servant's side, that he is oblig'd to be absolutely directed by his Master in all his Civil

*Where the Condition of Service is the most gentle, the Duties of Obedience are strict and very extensive.*

Concerns, *where and whensoever* his Master wants him ; *how* or in *whatsoever* he would employ him. Tho' it have much of Fatigue, he is chearfully to *obey* ; to *rise up early, and take his Rest late* ; to labour to the utmost of his Health and Strength, and *eat his Bread* not without *the Sweat of his Brow*, if it is strictly requir'd of him so to do.

The proper Inference then which the Servant is to make from the Precept, being wrapp'd up in such extensive words, as the *Obeying his Master in all Things*, is this :

That God meant he should be very exactly observant of all his Master's Orders ; that he should humbly fulfil 'em

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without Scruple ; that he shou'd shrink from none of them, without a Certainty that he would sin if he obey'd 'em ; and must even then, with Modesty and Sorrow, express the great Difficulty he is under, and the mighty Concern he feels, in being forc'd to be disobedient.

*The Master's Difference in Religion, does not make void the Servant's Obligations.*

§. 4. Thus are we to do, if Servants, tho' our Master should be an Heathen, a Jew, or a Turk : For God, that has destin'd this World to be the great

School, where we are to be train'd up to be qualify'd hereafter for the 'Mansions of Bliss, has wisely disposed of us in higher and lower *Classes*, and made a kind of gradual Ascent in Conditions, from the Spade up to the Sceptre ; that we might so thoroughly learn the Virtues of Subjection and Humility here, as not to be corroded with any Bitings of Pride or Disdain, when we shall be translated to those Regions, where there are also Steps of Ascent unto the Throne of the Almighty himself, and Variety of Orders in the Heavenly Host ; there being some that are only *Angels*, and others of an higher Character, that are called *Archangels* : Others again are, according to their several

ral Dignities, either *Thrones* or *Dominions*, or *Principalities* or *Powers* : And all of these are but so many *Ministring Spirits*, either more or less, *sent forth to minister unto us that are the Heirs of Salvation*.

If therefore we are not as humbly and generally obedient, as the Command of *Obeying our Master in all Things* does imply we should and ought, we shall want the Dispositions necessary for the Heavenly *Jerusalem* ; where we must expect to differ from one another in Height and Glory, as one Star in the Firmament differs from another : And where, tho' all appear excellently bright, there is yet so great a Disproportion of Lustre, that some are only as so many Planets to the Sun, and are as the Attendants of the more illustrious Bodies.

There being no immediate Prospect, perhaps, that any whom this Book will reach, is like to fall into the Service of a *Jew*, an *Heathen*, or *Turk*, (any one of whom wou'd, if God's Providence should throw us into their Family, be *our Master according to the Flesh* ; ) it may be more useful to remind 'em, that the same Deportment which has been recommended, is required by *St. Paul*, should they (as



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'tis more likely) become the Servants of some Christian of a different Denomination from themselves.

If their Master be either *Papist, Presbyterian, Quaker, Anabaptist, Independent*, &c. the same Humility, Faithfulness, Diligence, and Integrity of Obedience is due to 'em, so long as the Relation of Master and Servant continues, and is undissolv'd by a mutual Parting from each other.

To all *Masters after the Flesh*, or Masters in a worldly and Civil Sense, St. Paul warns us against Carelessness and Disobedience, and recommends the very opposite Qualities; when he enjoins us to *be not Eye-servants, as Men-pleasers; but as the Servants of Christ.*

## EJACULATION V.

Upon an Obedience due in all Things to Masters, consider'd without its Limitations.

*BY the Apostle's bidding us be obedient to our Masters in all Things, I conclude their Authority to be very extensive,*  
tho'

*tho' not altogether without the Bounds mention'd in the Chapter preceding this. And therefore, he having clothed 'em with a Power that takes in so large a Compass, I shall ever think I am in Duty bound, to yield an Obedience proportionable to the Field of their Jurisdiction.*

*Whatever then be the Business they require, tho' it should ask much of Labour and Patience, and Hazard to accomplish it ; yet whenever I can with a safe Conscience execute it, I certainly will to the utmost of my Power. I shall otherwise bring a Scandal upon the Religion I profess : And if an Heathen should chance to see my Behaviour, which is possible ; or should a Christian, who is of a different Church, observe it, which is very probable ; this Heathen, or this Christian of another Communion, would be offended ; the former, by having a Prejudice to Christianity ; the latter, by having one to the Church of England ; the one by imagining there to be somewhat in the Christian Religion, the other that there is somewhat in our Establishment as a National Church, releasing Servants from the exact Obedience which the Laws of Reason, and Precepts of the Gospel, do require at their Hands.*

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*Far be it from me, O Lord, that I shou'd bring a Scandal upon either. I desire therefore, that my Obedience may ever be such, that no Man may have Reason to conclude, from the Imperfectness of it, that I thought the Dignity of my Name as I am a Christian, took away, or in the least diminished my Obligations to Obedience as I am a Servant.*



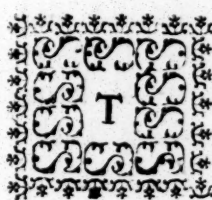
CHAP.



CHAP. VI.

COL. III. Part of *Ver.* 22.

*Not with Eye-service, as Men-pleasers ;  
but as the Servants of Christ.*



HIS Part of  
the Verse do's  
surely mean  
no less than  
that the Ser-

§. I.

*Uprightness and  
Faithfulness re-  
quired of Ser-  
vants.*

vant must not do the Business he is hir'd  
for, and employ'd about, after the man-  
ner of them who whilst their Master looks  
on, put on the Face of great Industry and  
Exactness, and are very punctual and nice  
in doing what 'tis either probable or cer-  
tain he either sees at present, or will exa-  
mine afterwards ; that they may keep up  
the Reputation of being very excellent  
Servants in their Place ; but whenever  
their Master is absent, and will not (they  
are sure) call 'em to an Account ; to the



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Discovery either of their Negligence or of their Dishonesty, are extremely slothful and careless, and are under no Scruples to defraud him, or suffer his Goods to be damaged, wasted, or imbezzelled.

It is not after this shameful and dishonest sort that the Christian must behave himself, when in any Service. No ; he must act all along in his Place as the *Servant of Christ, doing the Will of God from the Heart.*

*In what View  
the Servant is to  
consider his Ser-  
vice.*

§. 2. He must look upon his Service to be God's special Appointment ; and that he expects him to give an Account of himself for his Behaviour in it, according to the Gospel of Christ : He shou'd therefore ever act with a View to the discharging of a good Conscience in his Place : Every Thing he does for his *Master on Earth*, he's to do it as in Obedience to his *Master in Heaven* ; whose Providence has appointed him to act with Faithfulness, not the Part of a *Master*, but a *Servant* ; not of a *Freeman*, but a *Bond*.

And therefore, should a Thousand Opportunities offer, of either neglecting his Master's Affairs, or cheating him, and he

not know it ; yet he's to be no less careful and honest, than if he should be privy to every Step : As knowing that he would not otherwise be a good Servant in God's Eye, tho' he should in the Eye of Man. That tho' he should be thought to be very deservedly entitled to his Wages, when his Service is at an End, by the one ; yet he should be deny'd his future Recompence, when he came to seek it, of the other.

In Consequence of which Opinion, whether his Master be absent or present, will call him to an Account, or will not, it is of no weight with him, that it should pinion his Industry and Honesty, or else give Wings to both, that he might freely exert himself to the Discharge of either Character.

§. 3. For he knows that God sees him when his Master does not ; that if he calls him to no Account, *Jesús*, the Judge of the Quick and Dead, will ; who will require it at his Hands, if he were to be an Idle or a Cheating Servant, and wou'd dismiss him with Scorn and Reproach, (when he came to offer his Claims of Acceptance,) as an Hypocrite, whose

*The Sense of  
God's Omniscience  
will always influence the religious  
Servant.*

## 84 *The Conduct of Servants,*

whose beauteous Outside was filled with Rottenness and Corruption. Studying thus how to keep the Answer of a good Conscience in all the Service he is appointed to do by his Master after the Flesh, and aiming, whilst he's fulfilling his Commands, to please God also, who is every where present, and has called him to this State of Life, He is always under stronger Motives to be Faithful and Diligent, than he wou'd be, if it were possible that all his Actions shou'd be seen by him who is his Earthly Master, and conceal'd from him, who is his Heavenly ; because the Wages he wou'd lose in case of his being negligent in the sight of the one, wou'd be only a small temporary Treasure ; but if he's found deficient by the other, it is the Loss of an Eternal :

And 'tis supposable that he wou'd indulge to himself more Intervals of Slackness, when the Former is only the Case, than when the Latter.

But how can he be imagined, if he acts with regard to those important Views which Christianity opens to him, that he shou'd be knowingly wanting in his Duty as a Servant, because if the Loss of a Temporal Hire wou'd not be sufficient to weigh with him to be of a careful and punctual Behaviour, the Loss of an Hire,

which will be eternally of good Consequence to him, cou'd not surely fail of being Motive enough :

And if the Sense of a frail and weak Man being present, were not Restraint enough upon him to keep him within his Duty, the Sense of the Presence of his final Judge will have just so much more Effect, so much stronger an Influence, by how much more there is to be hoped for from his Favour, or fear'd from his Displeasure, than there is from any Mans.

§. 4. This is an Advantage, every one of what Nation or Kingdom ; of what Religion or Judgment soever he be, must always reap in having a Christian for his Servant, rather than one of any other Profession ; if that Christian Servant be thoroughly instructed in the Nature of his Religion, and the Sanctions which are to enforce an Obedience to it ;

*Why a Christian Servant preferable to any other.*

Because it very strictly obliges every one of its Professors to behave himself in that Station of Life, unto which the Providence of God has called him, with all possible Fidelity and Uprightness, as he hopes to inherit, or fears to forfeit, all the rich and ample Promises written in the Scriptures ;



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as he hopes to escape, or fears to suffer, all the dreadful Threatnings therein comprised :

And as he wou'd answer for the Breach of any part of his Duty before that awful God, who is intimately privy to all his Actions, and has it in his power to make him either Miserable or Happy beyond all Expression.

This causes him in the minutest Branches of his Duty, to act not as *an Eye-Servant and Man-pleaser, but in Singleness of Heart, fearing God.*

*Doing whatsoever he does heartily, as unto the Lord, and not to Men.*

## · E J A C U L A T I O N VI.

**W**HILST I am reflecting upon my self as a Servant, I can never separate from that Reflection, the Sense of my being a Christian ; and apprehend that I am under Obligations from that Religion to be as faithful to all my Master's Interests, when he is absent as when present ; and the Sense of my holy Profession wou'd constrain me thus to act, if I had not Inclination or Ingenuity enough to do it without the Coercions of the Gospel ; tho' every Man shou'd from the Natural Suggestions of his own Reason,

Reason, which will tell him, that to be an Eye Servant is Base, and Mean, and Detestable.

To be very assiduous in all that Business which his Master immediately looks into Now, or will examine Hereafter ; and to be thoroughly remiss in what he neither sees nor will enquire about, to be honest in Instances he may be found out in, and dishonest where he can't ; this is a Spirit I abhor as very disingenuous ; and having an extream Aversion to it in any one else, I desire, O God, that I may never admit of it to the corrupting my own Practice.

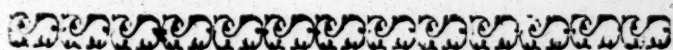
I hope that I am not capable of being such a one ; because I have an Opinion of my being then serving Thee, O my God, whilst I am serving my Master faithfully ; and displeasing thee, when I am not. As I hope for my Saviour's Merits to have one Day a Recompence from above, far more valuable than the Wages I expect of my Master, I must needs be faithful to him at all Times and in all Places, in view of those future Expectations ; and knowing thee, who fillest all Things with thy Immensity, to be present with me, when my Master is not : It is Thou, O God, whom I am concerned to regard, as being witness to my want of Fidelity : No more Unfaithfulness therefore shall

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*shall be found in me when my Master is absent than when present; for I am most solicitous to acquit my self uprightly before God, because he alone it is from whom I am to expect what I reckon of greatest Value; every Thing is trifling in competition with His Favour, and the inestimable blessed Consequences which will attend it.*



C H A P.



# CHAP. VII.

2 KINGS V. 20.

*But Gehazi the Servant of Elisha the Man of God said, behold my Master hath spared Naaman this Syrian, in not receiving at his hands that which he brought : But as the Lord liveth, I will run after Him, and take somewhat of Him.*

## The Covetous Servant.

**S** F it was possible for Gehazi, in the Service of any

Master, to have learnt to despise Riches, and to abhor the doing any Thing mean and sinful to acquire 'em ; he cou'd never have found a better Copy to imitate than his Master *Elisha* ; a Man so perfectly above all kind of Little and Selfish Views, that he refused *Naaman's* Present,

§. I.

*The Blackness of Gehazi's Character.*



Present, when he might perhaps very allowably have taken it. And surely he wou'd not submit to do any Thing sinful to be possess'd of that which he cou'd despise, when to be had upon Just and Honourable Terms.

This, however, was a Piece of Self-denial which *Gebazi* had not learnt ; but on the contrary, forges a Lye to squeeze somewhat out of *Naaman* : And whilst the Sense of the Cure, which God had by his Master wrought, was yet green and fresh upon the *Syrian's* Mind, he pursues him to procure somewhat for himself, tho' he had no Commission so to do. Accordingly, grudging to *Naaman* the receiving so much Good without any Expence, he flies after him, and takes two Talents of Silver, and two Changes of Raiment, falsely pretending that his Master desired them to accommodate two of the Sons of the Prophets. At this the Prophet was so greatly incensed, that he bid the Leprosy of *Naaman* cleave unto *Gebazi* ; and God the Fountain of Health and Sickness did suffer it so to be, testifying thereby his Approbation of the Punishment inflicted upon the Corrupted Servant, who by a Falshood exacted what he ought not.

'Tis highly probable, that *Elisha* refus'd, tho' very much importun'd, to receive a Present of *Naaman*, that he might not give him occasion to think, that the Prophets of God were Mercenary, and that God cou'd not support them without the Liberality of an Idolater ; and for his Servant to use his Name, that he might receive the Present which the Master had refused, was to expose his Master to that Suspicion he had endeavour'd to avoid. And if any Scandal was consequent thereupon, the Prophet had it without any of the Advantage ; for by the secret bestowing of the Goods, and the private manner of dismissing the Person that bore them, it appears that *Gebazi* intended to have them for himself.

§. 2. From this Example, which has the Face of so much Ignominy and fordid Baseness, I hope to dissuade all that are in the same Rank, to abominate the making an Advantage

*Servants cautioned from hence not to screw Money out of needy Petitioners to their Master.*

of any Visitors to the Disrepute of their Masters. It may sometimes happen, that the Necessitous may visit the Great either for his Counsel, or Protection, or Advancement ; and may, as his Suit shall happen,

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happen, be successful in what he applies for, and be going away greatly benefited some Way or other, tho' not in the very same as *Naaman* ; but if upon their being appriz'd of this, the Servants shou'd arrest him in his Departure, and expect from the needy Suitor very ample Acknowledgments for the Favour conferr'd ; this is a kind of mercenary Sale of their Master's Favour, it often sinks its Value, and renders it despicable ; the Persons being near as much Sufferers by the Price paid for it, as they wou'd perhaps have been had they gone without it ; and the Sheep will doubtless be less thankful to that Hedge which skreen'd it from a Storm, if it was forc'd to leave a good deal of its Wool in the Thorns of it, before it cou'd be disengaged.

*Nor out of Vi-  
sitors at the  
House.*

§. 3. In the Case of common Visits, meant in respect to the Noble or Gentleman, when no Favour is ask'd or receiv'd, but only an Hour or two Conversation, and the Hospitality of their House for a single Meal, the Servants have been observ'd industriously to plant themselves in the Visitors Way, (such of them, I mean, as by the common Rules of visiting have no right to be taken notice of) and have by their Looks so vehemently

vehemently testify'd an Expectation to receive, and an huge Disappointment, if they did not, that they have in a mannner extorted somewhat from the Company; which has often, I doubt not, occasion'd but a scurvy kind of Suspicion that those Flies had but little Wages, besides the Perquisites they thus eagerly suck'd from such as resorted to the House : By which the Credit and Honour of their Lord is sacrific'd, and his Circumstances or his Generosity called in Question.

There are some Offices in a Family which have certain Vails that belong to them by an almost universal Custom, and every Visitor makes an Account of discharging those customary Civilities, expecting his own Servants will reap the Benefit of the like in their Turn. But he that meanly lies in wait to catch something tho' he be not in one of these, is an errant Pilferer ; that by a sly and fordid Fishery for himself, disgraces the Gentleman whose Bread he eats. And if he happens to make a Prey of one that can but ill afford it, 'tis an insufferable Cruelty that ought to be chastised ; but these Harpies are very agreeably disappointed, when there is a Visitor that is too well acquainted with the Persons to whom his Generosity is to be bestowed, to be imposed upon, or  
have



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have any Thing exacted from him by the  
craving Look of a forward Servant.

*A Fault nearer  
Gehazi's is the  
exalting extrava-  
gant Presents  
from Tradesmen.*

§. 4. This is a Fault that has some Features of that of *Gebazi*, but then it is, that there is a somewhat nearer approach to it, when there are any, that do from the Tradesmen, that serve the Family, require such profuse Acknowledgments, as their Profit by the Commodities which are sold, will very hardly admit. If the Tradesman by such Gratifications, does not purchase a Connivance when his Goods are too excessively rated, or when they are wanting in Number or Weight or Measure, or Goodness, then he is not at all benefitted by the Customs, and has not so much Profit as is but just to be allow'd for the Expence of the Labour and Time which is bestow'd upon his Trade; but if a Connivance is bought by such Gifts, where then does the Weight of all such Gifts at the length fall, but upon the Gentleman himself, who, tho' he does not know it, does but advance so much more Wages to his Servant by the Hands of his Tradesman, and his Substance must waste just in the same Proportions, as that  
of

of his Servant or Tradesman swells and increases?

This Juggle and Combination between the two Parties, has often a greater Mischief than the Servant is sensible of; for whilst he winks at the Shopkeeper's licking himself whole of the Money he advanced him; his Master becomes five times more a Sufferer, than he his Servant has been a Gainer by the Shopkeepers Present; because if left to himself to make a Reparation, he'll be sure effectually to reimburse himself the Money given, and for every Guinea advanced to the Servant, the Master shall pay it double in the Commodities sold him, if he does not too vigilantly look to his Affairs to be kept ignorant of such an Imposition.

§. 5. To both these Servants that are not improperly reckon'd in *Gebazi's* List, I give this Friendly Advice; to the former of

them, that he wou'd not in a sneaking Sort hawk about, and haunt the People that visit at the House, if his Place does not strictly entitle him to the Generosity of the Visitor, but rather industriously avoid the taking, than thrust himself into the way of it, lest his Master's Friends be  
frighted

*Admonitions to  
correct both the  
above mentioned  
Corruptions.*

frighted from coming near his Dwelling, as a Place of Entertainment, where too excessive Rates are paid, and where it costs them as much or more than if they had Paid and bespoke a Meal at an Inn.

And to the Latter, that he scorn to take from any Tradesman such Presents as 'tis not possible for him to afford to give, unless he charges a very extravagant Price for the Goods he sells, which will be a sort of wicked exacting upon his Master, that he shou'd by no means wink at. Either of the Faults is highly offensive to God; one being a grinding the Face of the Poor, a bearing so hard upon the Man of Trade and Industry, that he cannot get a living Profit; the other an indirect way of picking his Master's Pocket, either of which he will be much ashamed of, if it comes to be known to the Gentleman he serves; and shou'd it be concealed from his Knowledge, will however be infallibly remembered by that God, who has the utmost Aversion to all kind of Knavery and Oppression, and will at the last Audit reckon to our Accounts every Degree of it, which we out of a wicked Partiality connive at in our own selves.

§. 6. To these two we may add yet others as coming near to the Sin of *Gebazi*. Those, I mean, who make very high Demands upon the poorer Tenants, when they want their Leases to be renewed.

There is commonly some one about a Nobleman or a Gentleman of a great Estate, that has it in his Power to give so good or so ill a Character of a Tenant, as may either induce or discourage the Landlord from permitting him to renew an almost expiring Lease. Whenever therefore this is necessary, the Tenant (because all Men love to be upon as safe a Foot as they can in point of Settlement, and not exposed to the uncertain Humour of a Landlord, to be on a sudden turn'd out) commonly applies through the Person that has his Landlord's Ear to get a Renewal; which Person, if he shou'd take the Advantage of the great Usefulness, he supposes, it may be to the Tenant, to have a longer Lease, and discourages him from hoping it will be granted him, till the Tenant has in a more bountiful manner, than it is fitting, hired him to befriend

*Another Way of imitating Elisha's Servant's Corruption, is Stewards or Bailiffs exacting upon poor Tenants when Leases are to be renew'd.*

F

him



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him to his Landlord ; This is also an Ex-  
action that is very unmeet.

For either the Tenant has but a fair  
Pennyworth for his Penny, in the Estate  
he rents, or else 'tis a mighty Bargain,  
and he's so very considerably a Gainer,  
that the Land in the ordinary Estimate  
wou'd let for a great deal more.

*The hardship  
of This, when the  
Tenant has not a  
great Pennyworth.*

§. 7. If the former is  
the Case, then it wou'd  
be an Oppression upon the  
Tenant, whose Circum-  
stances are perhaps low,  
and his Family numerous, who being in  
a Condition, that it wou'd be almost a  
Charity to give him, instead of receiving  
any Thing at his Hands, might possibly  
feel the Inconvenience of any Gift he  
shou'd advance to his Landlord's Bailiff  
for several Months afterwards, and Him-  
self and Family be pinch'd for Victuals  
and Cloaths, being contented to live in a  
starving Way, till they have repaired to  
themselves the Money bestow'd as a Gra-  
tuitv.

When this is but likely to be the Case,  
it is a Duty that Humanity requires of  
the Landlord's Secretary or Steward (or  
whoever is instrumental in doing a good  
Office, and speaking in the behalf of this  
poor

poor industrious careful Tenant, that he may continue to hold what he does at present) to refuse any such Acknowledgments, as will greatly incommode the Tenant, and not suffer the Spirit of *Gebazi* to come upon him; that I mean of grudging that any one shou'd depart from his Master benefitted in any Kind or Degree, without leaving a Blessing or Gift behind him, whether they can afford it or no.

§. 8. But if the Tenant has that Branch of the Estate he hires of his Lord, at a much easier Rent than the generality of others, who yet think they have no reason to complain; and he then comes with liberal Overtures to any Servant about the Landlord, whose proper Business it is to give him a just Account of the Posture and Circumstances of his Estate and Tenants, and means with this Liberality to retain him for an Advocate; even this Gift, tho' from a Person well able to afford it, is to be refused upon any such Account; the Servant is obliged in justice to tell his Lord the true Value of the Estate that's to be Leas'd, as the only one that's entitled to the Benefit of all the just Improvements and Advantages that are to be made of it. He is

*The Unfairness of it when he has.*

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not for the sake of a Gift to conceal any Thing to his Master's Prejudice, or turn that Profit into his own Pocket which shou'd flow into his, and for the sake of a few Guineas in Hand to Himself, see his Master robb'd of the certain Yearly Income of several Pounds. No more particular Instances occurring to my Thoughts, that will properly fall under this Head, I proceed to consider a Passage in the Book of *Genesis*.

EJACULATION VII.

**R***eflecting upon the Character of Gehazi, I perceive the manifold Inconveniences which an Eye debauched with lusting after Worldly Things, may betray the Servant into.*

*Whoever has this Greediness of filthy Lucre greatly predominant, is capable of doing any Thing either unbecoming or base. It is an Appetite by all means to be check'd, whereupon I resolve to suppress it, that it may never bring forth in my Life any mean or infamous Deeds.*

*Whatever has the Air of spunging upon a Visitor, too much pressing upon a Tradesman, or extorting from an indigent and necessitous Tenant, (forasmuch as there is*  
I *ostentimes*

oftentimes much of Dishonesty, and always much of Meanness in it,) I will with Watchfulness avoid. It is pleasing to see the Miserable and Needy benefited by my Master, when he is not injured or defrauded, and I will satisfactorily look upon it without grudging, or requiring them to pay, by some immoderate Gratuities, for the Benefits received.

As to what has been customarily, and is by the Sense of all Men allow'd to be a just Perquisite, or Fee or Gratuity, this may be accepted without reflecting any Discredit to my Master, Sordidness to my self, or being injurious to the Giver; but farther than these I never will be made to advance by the controul of any Spirit of Covetousness, that my Master may never be discredited by me, nor any Man else oppressed.







## C H A P. VIII.

The Iniquity of Servants stealing  
Matches for their Masters Children,  
exposed.

G E N E S I S xxiv. 37.

*And my Master made me swear, saying,  
Thou shalt not take a Wife to my Son of  
the Daughters of the Canaanites, &c.*

§. I.  
Abraham's  
Concern to dispose  
of Isaac in Mar-  
riage.



**B R A H A M**  
is the Person  
spoken of  
here, as the  
Master that

made his Servant swear to be faithful in  
the disposal of his Son in Marriage as he  
directed. The Fear of the Patriarch was  
doubtless very great, lest *Isaac* shou'd mis-  
carry in that material and most important  
Turn of Life, that he bound upon his Ser-  
vant so solemn an Obligation as that of an  
Oath. And surely he thought the Matter

of Weight, enough to bear him out in requiring this Security at the Mouth of his Servant, as solemn and sacred as it was.

§. 2. Neither did he think in so doing, he had abridg'd his Son *Isaac* of that Liberty he was intitled to by the Laws of Nature; for it is to be consider'd, that *Abraham*, as he had been instrumental to his Being, and had derived to him a corrupted Body, which had the Seeds of all kind of moral Defilements, had a right to preserve him, as far as he in Prudence cou'd, from any such Condition of Life as wou'd become a Snare to his Piety and Virtue; and a great one it wou'd have been to both, if he had been match'd to the Daughters of *Canaan*.

*The Right he had to do so.*

§. 3. For he wisely saw, how mighty an Influence a Wife, that was to be the intimate Companion of his Bed and Fortunes, wou'd necessarily have upon so unexperienc'd a Youth as *Isaac* then was; his Religion, and all the Goods and Satisfaction of his Life, might have been sacrific'd at once; his Heart might have been wean'd from the one God,

*The possible ill Consequence if he had not.*

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and then from his Father, that was a steady inflexible Adorer of Him, and none other. And if this had happen'd by a wicked Servant's taking the Advantage of *Isaac's* Rawness and want of Foresight, what possible Reparation cou'd he have made his Master for so unparallel'd an Injury, as the ruining the Child and Heir of Promise, and alienating him from his Religion and Dutifulness ?

*The Children  
the most valuable  
Property of the  
Parents.*

§. 4. If any Goods of Life are valuable to the Master of an House, they must certainly be those Children in the first Place, that are Partakers of his own Being, are *Flesh of his Flesh*, and *Bone of his Bone*. If any Thing is the Parent's Propriety they are these ; if they are capable of being concern'd for the Welfare of any Earthly Thing, they must be for their Children ; and when they have been, (in pursuance of the Obligations they apprehend themselves under, as the Root from which these Branches sprung) at great Expence and Pains, to educate them virtuously and usefully, and maintain them ; they with reason expect to be consulted and advis'd with, who shall be taken for a Comfort for their Child ; that the Person be virtuous,  
and

and such both for Age and Condition of Life, as they may like for a new Relation, and may have reason to hope will be a safe Companion to trust a Son or Daughter with, when they part with them from under their own Government, and one with whom they have the best view of securing to them both the Happiness of the Life which now is, and of that which is to come.

§. 5. It is therefore a very Sacred Branch of the Parent's Prerogative, to place out a Child in Marriage, and 'tis what no one, much less a Servant, shou'd presume to invade, or intermeddle in, without a special Commis-  
*No Servant to rob them of it.*  
 sion for that Purpose, as *Abraham's* Servant had, and then to discharge it with all that Fidelity, as He.

It does not appear from the Story, that this Servant had either used any underhand and indirect Practices to decoy *Isaac* into an ill Match, or that he was one whose Fidelity he had reason to suspect. But since it might have happen'd that *Abraham* might have dy'd suddenly, and because it is a very common and usual Thing for Servants so to insinuate themselves into their young Masters Esteem, as to be able to persuade them to any Thing,



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which they shall advise, and his Son might have consorted with one of this Servant's recommending; the best Security therefore was taken, that he shou'd follow *Abraham's* Directions, lest if the Servant had not taken an Oath to his Master, he might have thought himself at liberty with regard to *Isaac*, and have been tempted, if any of the Inhabitants of *Canaan* had apply'd themselves to him with great Rewards, to have bestow'd his young Master, where his Father wou'd not have had him.

There are divers Admonitions I have to give to Servants upon this Head.

*Advice to the  
Servant to refrain  
from seducing a  
Master's Children  
to Marry, enforced  
by divers Considerations.*

§. 6. First, that they wou'd ever remember how dear and valuable a Part of their Master his Children are, and that as He is concerned to conduct all the Steps of their Childhood and Youth with the utmost Care, till they are advanced to a Marriageable Age, he is then most solicitously wary to dispose of them well; that it is touching the very Apple of his Eye, something that's dearer to him, and which he is more tender of than of his Gold or Silver, to offer at the drawing away a  
Child

Child of his without his Privy to any Marriage Contract. Such an Action is a Treachery that wants a Name bad enough to brand it with ; and the Servant, when he remembers how horrible it is either to Steal or to Sell the Child of Him, whose Table is his Support, and whose House his Protection, will be chill'd and affrighted at the Thoughts of such a Wickedness, as a Crime that has all the Features of Baseness, Ingratitude, and Robbery of the foulest Sort.

Secondly, The Servant is to remember, that tho' his Master does not by an Oath, as *Abraham* did, particularly insist upon it, that he shou'd not be ac-

*The Servant obliged to follow this Advice, tho' not sworn so to do.*

cessary to the foolishly throwing away his Child, he is yet by virtue of his Obligations as a Christian, which engage him solemnly to all Acts of Fidelity and Justice to every Man in every Station of Life, bound in Conscience not to violate those Rules of Fidelity and Justice which the Gospel contains, as he wou'd in a very flagrant and notorious Kind, was he to be concern'd in clandestinely making up a Match for a Child, that his Master wou'd have

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have reason to spurn at with Scorn, if made acquainted with it.

*He ought for  
Conscience and  
Interest sake.*

§. 8. Thirdly, I wou'd admonish every Servant, both for Conscience, and for his Interest's Sake, to abhor every such vile and disingenuous Practice, and make a faithful Discovery to his Master, to prevent any indirect Dealings, like these, from taking Effect, to the Perplexity and Grief of his Soul, the great Injury, and perhaps impoverishing of his Family, and involving his Child in such a Deluge of Misery and of Troubles, as can never, it may be, be overcome all the Life after.

*What the Ser-  
vant to do in the  
Case of Overtures  
from the Child.*

§. 9. If the Servant shou'd happen to be encouraged by any Child of his Masters, to make his Courtship, and secret Overtures shou'd be made to him, yet even then wou'd it be neither Honest nor Prudent to cherish them ; but he is by all means to decline the giving Countenance to them, not taking the Advantage of a weak and inconsiderate Fondness in the Child, to injure both the Child, the Master and Himself too : Himself, I add, because

cause it is the rarest Thing for a Match to prove fortunate, which is not open and undisguised, and consented to by the Parents of the Party Married ; when it is not, there is ever somewhat that like a *Worm smites the Gourd, which was reckoned on as a Shadow and Protection against the Heat.*

For either there is a Disparity of Fortune, of Family, of Age, or Difference of Religion, which when the Sallies of the first Passion, and Seasons of excessive Fondness are over, are frequently the Parents of Reproaches of Jealousy, of Scorn and Contempt, and of extreme Aversion in the Conclusion ; besides all which, they are both left to weather out the Misfortunes they are involv'd in, under the Frowns of affronted and disobliged Relations, destitute of that Shelter that others, who fairly come together, find in the Hours of Distress. And whatever was the Reason why the Amour shou'd be secretly carry'd on at the first, (because it wou'd, if publish'd, have prevented the unfortunate Match,) the very same it is, which afterwards breeds the Discontent, and punishes the unhappy Pair, it being common for that which occasioned an Act of Folly to become its Chastisement.



*The Excuse of  
the Servant for  
not following these  
Directions not a  
good one.*

§. 10. It wou'd be no Excuse for the Servant to plead, that his Master used his Children ill in not countenancing suitable Offers for them, and that they might therefore chuse for themselves; for tho' this is confessedly very often a Fault in the Parent, yet is it no Vindication of the Baseness of the Servant, who ought, instead of sily carrying on an Intrigue with his Child, have this Fault of the Parent represented to him by some proper Person in a becoming Manner, with the ill Consequences, it may be, of the Temptations it may expose his Children to.

But it is no part of the Servant to take upon him thus to chastise an imprudent Act of his Master's; he has no manner of Right to poach for this part of his Master's Propriety, either to possess it himself, or procure it for another; if he has so much Merit, and Fortune and Education, that there wou'd be but little Disproportion in the Match (which may frequently happen to be the Case of such as are Apprentices) was he to affect to be his Son; then let him frankly get his Inclinations discover'd to his Master, and have him

him fairly informed of those Circumstances he is in, which countenance him to make his Pretensions. But as to all kind of sly and secret Correspondency and Contrivances, to draw away any of his Master's Offspring to his Bed, such as wou'd be reprov'd if brought to Light; let the Servant think of every such Act with the extremest Abhorrency. Let him reflect on it as a Villany beyond that of robbing his Coffers; and let his Soul never admit of any Impressions that have a Tendency to this Act, which is a Complication of Injustice, Ingratitude, Treachery, and many others, every one of which has an Aspect ill enough to fright him from it.

## EJACULATION VIII.

**I** AM abundantly convinc'd, O God, from this Passage of Abraham's requiring an Oath of Fidelity from his Servant, concerning the disposal of his Son Isaac, that all the Wisest and Best of Men have been greatly concerned about the happy Disposal of their Children in Marriage, and have justly claim'd it as a sacred Branch of Prerogative, which the Laws of Nature have entituled them to.

Should it be therefore in my Power, and tend also to my Interest, secretly without the

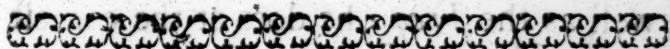
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*the privity of my Master, to draw in an unwary Child of his to Marry either to my self, or any one else, I wou'd detest the Practice of any Thing so base, as of a Robbery of the most mischievous Nature.*

*'Tis very common for Men to be unprosperous and miserable, when they strike out of the Road of Fidelity, and have recourse to sly and dishonest Practices to raise themselves. And what is more dishonest, than to alienate that without his leave, which is a Propriety of his he esteems above any Thing, because it is his own self multiplied into several Individuals?*

*If I therefore abhor the Villany of cheating him of his Money, much more will I abhor the far greater one of stealing away his Son or Daughter. The Servant of Abraham submitted entirely to his Master the manner of disposing of his Child, so will I also do; even if much of Profit or Riches might be propos'd to arise to me from such an Iniquity for the present, the Baseness of the Acquisition wou'd bring down a Curse from above, which wou'd insensibly waste it; and it will be in the Conclusion more to my Interest, by an undissembled Uprightness, to obtain the Blessing of Heaven, which can give a large increase to a very little, than to be an Inheritor of its Curses, which will make a plentiful Condition dwindle into a State of Beggary.*

C H A P.



# CHAP. IX.

PIETY Recommended, from

GENESIS xxiv. 48.

*And I bowed down my Head and worshipped the Lord, and blessed the Lord God of my Master Abraham.*



E are still upon the same Servant as in the preceding Chapter, who

§. I.

*The Servant of Abraham considered as Devout.*

was *Abraham's*; but here we shall consider him as a commendable Pattern of Devotion. In the 42d. he prays to God to prosper him in what he was sent about, *O Lord God of my Master Abraham, if now thou dost prosper my way which I go, &c.* And when God had answered the Petition by making all Things succeed according to it; he returned thanks, *and blessed the Lord God of his Master.* God is the same Yesterday, to Day, and for ever



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*ever* ; He hears the Prayers of the *Servant* as well as of his *Master*, of the *Bondman* as well as the *Free* ; he does at the earnest request of One prosper what he undertakes, no less than he does at the Others.

*God will bless  
a Spirit of Devotion  
as well now  
as then.*

§. 2. If there was once a time, when an *Affair* he was employ'd in succeeded better to a *Servant*, for his praying for Success upon it, it is a just Inference, that now also all the warrantable Employments, that any *Servant* is set about, will prosper the better, if he heartily recommends them to God to bless and prosper them. For God is as *nigh at hand* to every *Servant* now, as he was then to *Abraham's*. He likes and approves of the sincere and unfeigned Petitions of such, as much in Ours as in the Days of Old, and is as swift to give them a favourable Answer Now as Formerly.

This shou'd instruct the *Servant* to be very exact and constant in his Devotions, to crave a Blessing at his Hands for a favourable Issue of all the Labours of his Service, to thank him for every kind Event, and always live under a constant Fear of God, and Sense of his Duty to him.

§. 3.

§. 3. But alas ! We have great reason to lament, that the Generality of Servants have mightily swerv'd from this Pattern.

*How sadly Servants now fall short of this Example of Abraham's Servant.*

They are so far short of the Character of being Devout, that great Numbers of them are scandalously Profane ; not only omit praying to God, but Curse and Blaspheme him ; and instead of awfully revering him, do but deride his Ordinances, and affront his Majesty.

Taking a View of the inferior Servants about Town, it is for the most part very Melancholy ; the Officers and the Servants in Liveries, in great Houses, are many of them a very Loose, Debauched, Intemperate, Extravagant, and Conceited Generation of Men, given much to Swear and Curse, to Filthy and Obscene Talk, and are full fraught with several of such Vices as wou'd astonish an Heathen, instead of being embellish'd with the Manly Virtues that shou'd adorn the Christian.

§. 4. Divers of these begin the Day with a Curse in their Mouths instead of a Prayer, and end it with a drunken Catch instead of a Psalm of

*The profligate manner of their Living.*

Thankf-

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Thanksgiving. The very Appearance of Devotion in any of their Fellow Servants is the certain Mark of their Derision, and they are incessantly upon them with Ridicule and an impudent Mockery, till the Spirit of Piety is driven in a Doors from making any Appearance and Show in Publick ; and the New Comers fearing lest the outward Profession of Religion should entitle them, if they do not part with it, to the Name of sanctify'd Hypocrites, and the Face of Piety , to the odious Names of Singularity, Demureness, Stiffness, and I know not what other affrightning Words to reproach it and render it odious, tamely lay aside the Appearance of being Holy, and gradually become barefac'd Despisers of every Thing Good and Sacred.

What Quarter, think we, wou'd this devout Servant of *Abraham's* have had amidst this profligate Race ? What Reception wou'd the Narration of his Prayer to God to direct him, have found, had it been delivered amidst these abandoned Wretches ?

The poor Man wou'd have been used with all the Marks of Contempt, and his whole Story nauseated as ridiculous whining Cant.

O Heavens ! That ever any Christians shou'd sink into that State of Degeneracy,  
as

as to scoff at a Devout Spirit which God commends ; as to discountenance that Religious Fervour of Mind which is in his Sight of the greatest Price and exterminate, as far as Buffoonry can do it, the very publick Profession of that holy Religion, which himself was not ashamed to own, and publicly witness to, by working Miracles to support it.

§. 5. This looks as if this giddy Set of Folks thought, that Religion was not design'd for them ; that the observing its Rules appears so awkward in a Gentleman's Valet, for instance, in his Footman, or Groom, his Coachman, Chairman, or Postilion, that they can't reconcile themselves to a frequency of communicating, hearing the Word, saying their Prayers, and reading in private, or attending the Devotions of the Family they are in. But whence, I beseech them, does it come to pass, that Religion appears with a more unfashionable Air, if it does so, in them, than in any one else, but because they themselves, by a profligate Way of Living, have made it rare to find a Man in the Characters above-mentioned, to be Serious or Devout ; that when there comes a Sober, Virtuous, Well-inclined Youth into a Family where they are, and has  
that

*To what this  
Evil is to be im-  
puted.*



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that due Regard to the improving all the Opportunities that offer themselves to attend upon his Duty ; one sees somewhat in a Livery indeed which one has not been much used to, and therefore the Appearance is strange, but it is somewhat that is beautiful, tho' it is rare ; somewhat also, which if steady and persevering, that has a very Brave and Manly Appearance, as daring to be Religious, tho' solitarily so, to the Reproach of a general Corruption.

*The great Mis-  
chief of being a-  
sham'd to be Re-  
ligious.*

§. 6. I wou'd therefore intreat them by all that is Sacred, that they wou'd never once admit such an untoward Thought into

their Heads, as that Religion does not become them. Our Saviour himself *came in the Form of a Servant*, and what was there misbecoming in the Life of Him ? What was there in it, but what was therefore most Beautiful, because most Religious ? Besides, who are they that think Religion misbecoming in a Servant, but those foolish thoughtless Wretches, whose Judgment of Things is so ridiculously silly, that one shou'd be ashamed to follow it in any Thing ; neither is there any one that was capable of thinking Religion look'd odd in Servants, but wou'd also think it as odd in Masters,

Masters, in Children, in Subjects, and Princes, and every other Relation of Life as well as Theirs. But whence comes it to pass, that a Subject, or Master's, or Son's being Religious, is agreeable enough, but a Servant's being so is not; if this be the odd Turn of their Fancies, then let the Servant be however Religious, because he is some One's Son and Subject as well as Servant.

§. 7. It may be wonder'd perhaps, that this is a Point I shou'd labour thus much, when it is so obvious, that none, one wou'd imagine, cou'd err

*The reason of pressing the Advice above, with greater Earnestness.*

or think so absurdly about a Servant's being Religious, as is taken for granted they do; but therefore it is, that I enlarge upon this, because I know there is nothing that has more tended to the seducing young Men, when first coming into great Families, than the having this Thought suggested to them, by such of the Servants as are already corrupted with it, and have since their taking a Livery parted with their Virtue, and every commendable Quality they had before.

Therefore I cannot too long dwell upon cautioning them not to split upon this Rock,

Rock, which has occasioned the Shipwrack of many virtuous young Men; and still with the greatest Vehemency press it upon them, that they never suffer themselves, by the Sneers and Banter of any Fellow-Servant, to leave off the constantly saying their Prayers Morning and Evening, reading the Scriptures, going to Church, and receiving the Sacrament, as often as ever they can possibly get an Opportunity.

*How the Servant to behave himself when laugh'd at for being Religious.*

§. 8. If they are at any time laugh'd at as Precise and Puritanical, let them tell the Prophane Scoffer, that he meanly prostitutes himself to be the Devil's Tool, and is vilely employ'd by him in the dirty Work of striving to put Religion out of Countenance; that the Wretch who can be thus false to his God, can't be expected will prove true to his Master; that he scorns to be led to Hell by a Fellow that is a Compound of Conceitedness and Ignorance.

Thus let the Servant be sure very sharply to express his Resentment, when he is at any time rudely attack'd with Scoffs and Jeers for being Religious, let him show the utmost Contempt of those infectious Blasts of Air, and steadily pursue the Path,  
that

that God tells him, will surely lead to Blessedness hereafter : For what shall one call the Man, if he shall surrender his Hope of an Eternal Treasure by being laugh'd at ? What wou'd one think of a Man that shou'd foolishly throw away a Pearl of inestimable Price, which he had in his Possession, because he was sometimes banter'd about it by his Acquaintance, when they were in a Humour to Rally ? Shou'd he say to them, Come my Neighbours forbear these Jokes, if you'll promise me not to banter me any more upon this Head, I'll fetch you the Pearl and give it you.

Now whatever the Name is, whether Dolt, or Fool, or Idiot, that you wou'd bestow upon the Man in this Case, the self-same wou'd he be entitled to, that shou'd so much regard the Raillery of a Fool, as to part with his Innocence and Piety now, and his Heaven hereafter to avoid it.

§. 9. Resolve therefore, with God's Assistance to hold fast your Integrity, and remember God expects you shou'd be as Religious as your Masters. All the Precepts of Purity, and Justice, and Holiness, concern the Servant to

*Servants under  
as strong Obligations to be Religious as their Masters.*



practise as well as the Master ; so also do the Directions to pray, to celebrate the Lord's Supper, and such like ; besides these general Rules of Holiness obligatory to all Christians, to show how nearly you are concern'd to be Religious, when *St. Paul* in his Epistle to the *Colossians*, instructs Masters and Children, and Parents, and Husbands and Wives what to do as such ; he tells Servants also what God in like manner expects from them as such : What Demeanor and Deportment, they are to observe in the Character and Relation of Servants. So that Religion is as much your Duty as any ones else, and as ornamental to You as your Masters. Nay, you, one wou'd think, shou'd be more especially careful in that Respect than they.

*The Reasons  
why Servants  
shou'd be more vi-  
gilant, to seize  
the Opportunities  
of being Religi-  
ous more than  
Others.*

10. First, because your Circumstances being meaner than theirs, you have less temptation to think of building your Tabernacles here, and more inducement to aim at securing an Inheritance there where the Distinctions of Master and Servant will be at an end ; where your Mansion shall be better than his, if you have more holily acted your Part than he has done his. For what great Encouragement

agement have you by gratifying your inordinate Desires, to give your self all the Happiness you are like to enjoy rather on this, than on the other Side of the Grave; when perhaps, after having spent all the Flower of your Time in Service, you can hardly at length get enough together to live independently on another; but may possibly when Old Age advances, be beholden to that House to give you Bread, where your Strength has been bestowed, and have it grudg'd you, when no longer able to earn it.

This is a Thought, which shou'd put your Soul upon the Wing to seek for a more certain durable Subsistence, and to devote your Youth and Age to the Service of your Heavenly Lord, by exactly conforming to his Will, and fearing to offend him in this your State of Pilgrimage; that when it shall continue no longer, he may take you home to the *Mount Sion above*, his own City, to dwell in a State of Eternal Peace and Fulness, with the Spirits of Just Men made perfect.

§. 11. Secondly, Another Reason, which shou'd make you more especially watchful to seize all the Opportunities you possibly can to be Religious, is, be-  
G 2 cause

*Second Reason.*

cause you are not Masters of your own Time, but are employ'd by the Gentleman you serve; who finding it necessary perhaps in his Affairs to engage you much and long in attending upon his Business, you may if you are not very careful, grow into a total neglect, or else into a careless and cursory Way of doing the Offices of Religion.

Your Thoughts therefore shou'd be upon the contriving Part, to get as much Time for your Duty as you can, and rather entrench a little upon your Hours of Sleep, than baulk either your Morning or Evening Devotions; and very frequently in the Day-time, whilst you are about your Business, lift up your Soul with some such short and pious Ejaculations as these. *So teach me, O Lord, to number my Days that I may apply my Heart unto Wisdom.* "Here we have no continuing City, but we seek one to come". "May I by a patient continuance in well doing wait all the days of my appointed time till my Change come. Who shall ascend into thy holy Hill, O Lord? Even those that have Clean Hands and a Pure Heart, and that have not lift up their Mind unto Vanity.

By this means you will effectually guard against what is like to be the ill Consequence of being continually employ'd, and preserve

preserve your Heart from taking Root in the Things below, tho' your Conversation be almost without interruption amidst them. But otherwise, you above all People, by being slack in the important Business of Religion, are in very manifest Danger of losing your Spirit of Piety; and that *hungering and thirsting after Righteousness*, which is a true Sign of the Life of the Inner Man; but is an Appetite which will in time be quite lost, if not daily fed by Prayer, or Meditation, or Reading, or Pious Conversation, or all of them in greater or less proportion, as the Necessities of Human Life will admit.

§. 12. A Third Reason  
 for your being more especially concern'd to be Religious, is the Obligation and Interest too, which the Servant has to please his Master, and gain his Favour. *Third Reason.* Now the Affections of all Men, their Friendship, or Enmity, their Love and Hatred, are in the Hands of God, and he can mould them as he pleases, and direct them to what Things or Persons he thinks fit. The Lord gave Joseph *Gen. xxxix. 21.*  
*favour in the Sight of the*  
*Keeper of the Prison.* And the same Language is often used in other Parts of the  
 G 3 Bible.



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Bible. But did God, we may ask, influence the Favour of Masters formerly, and can he not now ? Has he not now as absolute a Power over the Hearts of Men, as in the Days of Old ? Yes, he has that Power, and does still exert it upon all becoming and proper Occasions. He does still govern the World by his Providence ; which if so particular as to *Number our Hairs*, does doubtless watch over us in Matters of Importance to us, to gain us the Favour of this Man or that, which may be of great significance towards a Prosperous or Adverse State of Life. And since the great God is no less privy to the Affairs of every Servant in our Age, than he was to *Joseph's* in the Days of our Forefathers ; the surest Way to please, and be a Favourite of our Earthly Master, is in the first Place to please and be a Favourite of God's, who is able to turn the Hearts, and frame the Affections of all Men, just as he *fashioned our Members*, whilst yet imperfect in the Womb, and make us in our Masters Eyes *a Vessel of Honour or of Disgrace* ; a Person he will set his Heart upon to do good unto, or one that is despicable and below his Notice. There is to be farther observ'd, that whatever Esteem a Servant recommends himself to with his Master, by being a  
conscien-

conscientious Observer of all the Duties of Holiness, and Justice, and Sobriety, being an Esteem founded strictly upon Reason, will probably be very Durable and Permanent; not vanishing like that which has no Foundation for its Subsistence but Humour.

The Servant therefore must be false to his Interest that is a Libertine: He that forsakes his Duty to God quits his Hold of the best Security in the World, of procuring the good Liking and Approbation of any rational Man. For the Master of every Family must quickly dismiss a Vicious Liver from his House, when any one in it is found out to be such: Their Piety which influences some, their Reputation and Interest which weigh with all, must excite them to this; and whatever is a Motive to part with a Wicked, the very same must be such to retain one that is a Conscientious Servant.

§. 13. On all these Accounts shou'd the Servant be a strict Observer of the Duties of his most holy Calling as he is a Christian.

And it is to be hoped, that since the so doing is the most probable Method of engaging him the Esteem of his Master as well as his

*The Inducement to be steadfastly Religious.*

Creator, he'll never be so ridiculously sheepish as to be ashamed of being Religious, or retreat from that avowed Profession he made at his Baptism, of publicly adhering to the Cause of the great *Captain of his Salvation*, in opposition to all his Spiritual Enemies, the World, the Devil, and the Flesh. He must expect that some of these Enemies, amongst the several Ways of their deluding immortal Souls to their Eternal Ruin, will attack him in the way of Derision, and try to laugh him out of his future Recompence. Let him therefore be strictly upon his Guard, and provide against this common Battery, that is raised against Men in his Station. When his necessary Attendance upon his Master throws him into such Company, let him as carefully watch against the Infection of it, as he wou'd against that of a Pestilential Air, and decline to the utmost of his Power any Fellowship with such Prophanes and Vain Babblers, whose *Words do Eat as do a Canker*, 2 Tim. 2. 17.

*And not discouraged by the Scoffs of others.*

§. 14. But if he shou'd become the Subject of Diversion, be made the Game and Jest of such of his own Rank as are Loose and Atheistical, let him be secretly concern'd in his own  
Heart

Heart upon their Account; but upon his own, let him greatly rejoice, that he is counted worthy to *suffer Shame for the Name of Jesus*. As knowing that they, whom Men shall revile and speak all manner of Evil against falsely for his sake, are entitled to a peculiar Blessedness, and have the sure Promise that *their Reward shall be great in the Kingdom of Heaven*, Mat. 5. 11, 12. If they are not ashamed of owning Jesus to be their Master, but continue faithful to his Service, of them the Son of Man shall not be ashamed, when he comes in his glory with the holy Angels. But if they are so ashamed of his Holy Religion, as to desert it, when persecuted either with the Sword of the Magistrate, or less severely with the Tongues of Foolish Railers, *the Son of Man will be utterly ashamed of them*, when he shall appear in all the Lustre of a Triumphant Heavenly Prince. And who but would bear somewhat a Thousand Times more grievous than the Obloquy and Ridicule of a few impudent conceited Fellows, rather than expose himself to the Scorn of his Final Judge, who has the Power of Life or Death Eternal.



## EJACULATION IX.

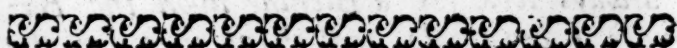
**T**HE State of Religion amongst the Servants of great Families is in truth very melancholy. Amongst the lower Sort of them more especially, there are but rarely those Marks of Devotion that are found in Abraham's Servant. But I think of this, O God, with all imaginable Concern, and so far as I have been Irreligious my self, or have help'd to make others so, by laughing them out of that Religious Fear they brought with them into the Family, I am both ashamed and confounded to think, how meanly I have been prostituted by my Folly, a Slave to the Devil's Interest, to do the vilest Offices to promote it, and have abandon'd mine; strenuously fighting against my greatest Benefactor; and exposing my wretched Self to all the dreadful Evils that a provoked Omnipotence can inflict.

It is more than enough, that I have thus long been yielded up a Servant to Iniquity, and have not been cut off in the midst of my Follies by the Arrows of Divine Vengeance.

Here then, O my Father, abundant in Mercy, I at once express my extreme Sorrow for what is past, and my Resolutions  
 2 of

of Holiness for the Future. To thee will I always look for a Blessing upon the Business I am to do, will thank thee for the successful Issues, will by fervent Prayers in the Morning ask thee to prosper me; will every Evening recount the Miscarriages of the past Day, confess them, and amend the following. I will bless thee for my Protection; And every Opportunity will I seize of being present at the publick Devotions of the Family, of repairing to the more publick Service of the Church, and frequenting the Holy Communion.

And to make an Atonement for the Share I have ever had in discountenancing a Spirit of Piety in any of my Fellow Servants, I will hereafter cherish every good Inclination in them, and resolutely oppose every one that shall make a Scoff at Religion. If I am laugh'd at and affronted on this Account, I will not be discouraged, but rather rejoice that I am Partaker of the Sufferings of the Gospel, and the Scorn which the Confessors have formerly undergone; knowing that how much greater Affronts I sustain here, so much more exalted will the Glory be, of which I shall participate in the Life to come.



C H A P. X.

Against falsely Accusing, Defaming, and  
Belying a Fellow Servant.

P R O V. XXX. 10.

*Accuse not a Servant to his Master, lest  
he Curse thee, and thou be found  
Guilty.*

§. 1.

*The Reason of  
applying the Ad-  
vice of this Pas-  
sage more parti-  
cularly to Ser-  
vants in great  
Houses.*

**S**INCE **HO'** this Ad-  
**S** **T** **S** vice be not di-  
**S** **S** rected to Ser-  
**S** **S** vants in parti-  
cular, to make them re-  
frain from accusing their  
Fellows to their Master,  
when their Faults are either  
Uncertain or Trifling ; yet may it be very  
proper to take occasion from hence to  
give them some useful Instructions upon  
this Head, because none are more exposed  
to the Temptation of doing those un-  
friendly Offices, than Servants in great  
Houses.

Houses. There being almost none such, where there are not some kind of Parties that hold together, that envy and malign each other. And forasmuch as the Thing is next to impossible, that a Master or Mistress shou'd so exactly distribute their Favour or their Gifts, as to please all their Servants, there arises a Jealousy amongst them, who shou'd have the greatest Share ; and this is the certain Parent of Envy, and Envy of Railing and Detraction.

§. 2. I am persuaded, if Servants were but enough to reflect, how mean and ill-natur'd and sordid a Look it carries with it, besides its being a Breach of Christian Duty, for them to be every now and then throwing out some peevish uncharitable Reflections upon one or more of their Fellow Servants, to blast them the sooner, that themselves may look the brighter by the darkening their Character, and they rise upon the Ruins of their Reputation, by succeeding them in that Share of Confidence and Esteem they had with their Master ; This, I say, has so sordid, and mean, and ill-natur'd an Aspect, that they wou'd be greatly ashamed of it for the very Ugliness of the Fault, and wou'd vehemently

*A Dissuasive  
from Railing and  
Detraction, from  
the Meanness of  
the Practice.*



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vehemently detest it in any one else, by condemning the Baseness thereof with all the Satyr and Bitterness the Crime deserves.

*The Way to suppress that Spirit.* §. 3. Effectually to prevent this defamatory Spirit, the Servant should resolve to make no Parties, nor enter himself into an Alliance with some upon the Terms of living unfriendly with others ; but without interesting himself in any ones private Quarrels or Views, be disposed to do all imaginable Offices of Kindness, that are becoming to every Person when in his Power. He is to be careful moreover to check immediately all the Seeds of Envy that may arise in his Breast, on the Account of any Favour conferr'd upon another, that is an Honour or an Advantage ; but rejoice (or if not that, at least be contented) to see others reap Benefits, and find Encouragement as well as Himself: For he is to consider, that the World and the Goods therein, such as Riches and Applause, were made for Others to enjoy as well as him ; that Others have as much a Right to endeavour to please their Masters, and to find Countenance for their so doing, if those Endeavours are honest, and not unworthy of a Christian,

Christian, as He ; that to breathe upon the Reputation of such an one, with any Blasts of Calumny will rather brighten than sully it ; they will make the Person defamed to become more liked of, and the Calumniator despised. And if once this malevolent Humour is encouraged, it will mightily grow ; Satyr being what is agreeable to that Leaven of Pride and Malice, which is more or less blended with every One's Composition, and the whole Mass of our Conversation will quickly be corrupted by it, if not separated from it at the First.

§. 4. It may often happen, that a Fellow Servant is blameable, but the Matter of that Blame may be either trifling, or else the Effect of pure Chance ; in either of which Cases it is not adviseable to accuse a Servant to his Master, and by setting small Offences in a false Light to make them appear Great, or by suggesting that to be a wilful Fault which was perfectly accidental ; for if this is made evident, the Accuser is thought to have acted upon Malice, and the Person accused is cherish'd as one that has been push'd at by an hard and injurious Representation.

*Servants not to be accused when Faults are slight and undesigned.*

But

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But shou'd the Faults of a Fellow Servant be such, either for Number or Greatness, that God is much dishonour'd by them, and the Master of the Family injured, if upon being admonish'd in a Friendly Way by his Fellow to forsake them, he still persists in his Wickedness, then is that Servant, who is his Friendly Monitor, to accuse him to his Master, that is ignorant of these Misdemeanors, that he may have such proper Punishment inflicted on Him, as may either amend the wicked Profligate, or discountenance others from following his Example.

This is a Duty a Servant owes his Lord ; but if it be not certain, or not very probable that the Man is blameable ; or the Fault be small, and was never committed before, nor perhaps ever will be, if he's told of it ; it is then but Impertinence to give a Master an Account of it ; because it is no more than what he knows his Domesticks will happen to be guilty of, and it is what every Man, that has a Family, must bear with.

*What may come under the Name of falsely accusing a Servant.*

§. 5. But here the Servant is not to mistake, as tho' nothing came under the Name of accusing another, but the bringing a Complaint before the Master of the House, and a formal Proof of the

the Crime charged upon another Servant in his Presence. There are divers other Actions, that may be called Accusations as well as This; such as the making of Insinuations, which must be interpreted to another's Disadvantage, and give a Master a suspicion of him as Unfaithful or Wicked; so also the gleaning up of Reports, that are scandalous, and spreading them where it is known they will be told his Master to his Prejudice.

These are several Ways of Accusing, and of Robbing Others of that good Name, that *is rather to be chosen than great Riches*; by this Means they are stripp'd of their Credit, and next of all, their Maintenance and Protection from the Family they are in, and in a great Measure of the Possibility of finding either of them any where else, because they are barbarously bereaved of that good Reputation, that is the Badge without which they cannot recommend themselves to any ones Confidence.

§. 6. How must the Wretch that is put upon the Wing, and turn'd out to provide himself under this Disadvantage, be provoked, as the Wise Man says, to *curse* the Person that has done him the mischievous Office; and who

*Reasons to dissuade from the Practice of it.*



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who knows, but if he is really injured, God will require it at the Hands of the Defamer, to the withdrawing that Blessing from him, which was the main Cause of his Thriving, and without which every Undertaking is unprosperous?

But besides the Probability there is of God's taking upon him the avenging the Cause of Him that suffers in his Good Name, there is odds but the Person thus injured will make the like Return to the Blatter of his Repute, and listen out all the Flaws and Errors of his Life to relate them to his Disadvantage. And very possibly he may prove as dextrous a Combatant at this sort of Weapons as his Adversary, if not a better, and can paint his Fellow Servant that aim'd at his Overthrow, in a more hideous and ugly View than he has been painted himself, and get him dismiss'd his Master's Service before him.

*A Motive to speak the most favourably of a Fellow Servant.*

§. 7. I had rather the Servant shou'd be drawn to any Part of Duty by the Prospect of Gain than Loss, and therefore no longer arguing with them from the ill Consequences which may ensue upon defaming others, shall chuse to propose the Benefits

Benefits that will arise from that happy benevolent Temper of speaking the best of a Fellow Servant, rather than the worst, and being swifter to publish their commendable Qualities than their Imperfections : The very good Consequence of this will be the Preservation of Harmony and Friendliness in a Family, the preventing of numberless Falshoods and Calumnies, the checking a Spirit of Railing and Envy ; the promoting an Affable and Humble Behaviour, and a charitable Construction of each others Actions ; all that indecent Brawling, which proceeds from the upbraiding one another with the past Miscarriages of an unwary Life, will cease and be no longer heard. Instead of troubling their Masters with trifling Complaints, they will in an ingenuous and friendly way first advise each other of their Failings to amend them, which will promote at once their Fidelity to their Master, and a mutual good understanding amongst themselves. This is a Manner of Behaviour, in which every Servant must find his Account ; for hereby the small Inadvertencies of his Conduct (and who is totally free from these) are not exposed publicly to his Disgrace ; his Nakedness is rather concealed with a Mantle, than uncovered to move Derision ; and that Reputation

putation is preserved to him unsully'd, which is always needful to adorn him, and sometimes to get him his Maintenance.

## EFACULATION X.

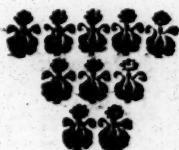
**T**HERE is methinks somewhat so sordid in the grudging a Fellow Servant the Advantages, which accrue to him from his Master's Favour, and so disingenuous as well as unjust to strive to rob him of the Fruits of it, by either openly, or underhand making a false injurious Representation of his Behaviour, that I abominate the Practice; and purpose in God never to be guilty of it.

It cannot fail of being productive of endless Quarrels, Invectives, and every evil Thing that must disturb the Peace and Harmony, which is requisite in a large House to make it a Dwelling-Place tolerably easy.

It shall be my Rule therefore to take heed to do nothing that I shall fear to be accused of; and in the next Place to envy no one the Share of Esteem with their Master, they have a fair Pretension to. If I see an Error in a Fellow Servant, I'll admonish him of it in a friendly Sort; if he is so obstinate as to persevere in it to the  
injuring

*injuring my Master, I will not relate it with worse Circumstances than I ought.*

*For how otherwise, O my God, can I with any Countenance appear before thee? Was I to act the Part of a false Accuser of my Brother now; the great Accuser of the Brethren wou'd challenge a Right in me, as a Minister of his, when I shall one Day appear before thy Judgment Seat, and being thus transform'd into the Image of his Iniquity, I should then be a Sharer of his Condemnation.*



CHAP.





## C H A P. XI.

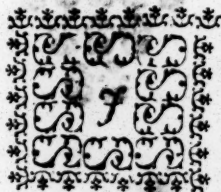
### Purity of Life recommended.

G E N. xxxix. 10.

*And it came to pass, as she spake to Joseph Day by Day, that he hearkned not unto Her, to lye by Her, or to be with Her.*

§. I.

*The Circumstances of Joseph.*



JOSEPH was now a Servant in Potiphar's House, when he was solicited by his Mistress to be untrue to his Master's Bed ; and by resisting that Sollicitation he is become a rare Example of Chastity, which every Servant shou'd think himself to be more nearly concer'd in, because the Person who set it was in that Character.

Here we have a Youth in the Season of his Life when Lust is often more than a Match

Match for Reason, importun'd to a Wick-  
edness by one that was his Superior, and  
had it greatly in her Power to afflict him,  
or show him Kindness in the Land of his  
Banishment.

§. 2. But the Circum-  
stances of his Case are so *His Case very*  
very rarely like to happen, *unlike to happen.*  
that I shall have the less  
Occasion to dwell upon admonishing the  
Man Servant, to exert his Virtue in the  
same manner; since there is no Expecta-  
tion of his having any Attacks from the  
same Quarter, as the young *Israelite* had.

The very Thought of any Temptation  
of this Kind coming from the Mistress of  
an House is exceeding shocking and unnat-  
ural; and I am unwilling even to suppose  
it to be a Crime to which she is so much  
as capable of being incident. Whatever  
Instructions therefore do naturally occur  
upon this Head, I shall apply to a Case  
much more possible, and let the Man-  
Servant, if need be, gather Instruction  
from the Advice that shall be given  
there.

§. 3.

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*What is a more  
supposeable Case  
than the Other.*

§. 3. I shall therefore consider the Master of any House to be the Person, from whom any Overtures to Uncleanneſs are more likely to be made to thoſe of the other Sex, who are his Domeſtick Servants. Whereupon theſe are the Perſons rather to be directed in any ſuch untoward Tryals of their Chaſtity to copy after *Joſeph's* Example.

It will ſometimes happen that a Maſter of a great Houſe is Young, and Wanton, and Bold, and Rakish ; freely reſigning himſelf up to the Steerage of his Luſts, and not ſcrupling to gratify them, wherever any Nouriſhment is adminiſtered to keep them alive.

Then perhaps thoſe in his Family may expect to be ſometime or other in danger of unhandſome Solicitations, as being neareſt, when he happens to be under the Diſorder of any wanton Fervours.

*The Behaviour  
of the Servants  
directed when it  
happens.*

§. 4. It cannot be hard for the Women that are always in the Family, to diſcern when he's in this Humour, and to contrive not to be where he may probably come, ſo long as it is like to laſt : If ſought for by Him

Him they must conceal themselves ; if found, they must cry out against any Treatment that is very Rude and Shocking ; and absolutely refuse to submit to any base and filthy Overtures. Shou'd these Fooleries be frequent in their returns, they must by all Means quit the Service, however profitable ; and not expose themselves to the Chance of being surprized in an unguarded Hour, when Reason is not sufficiently Awake, and their Resolutions too Feeble to withstand a very great Importunity ; because when it is considered as coming from One , whom there is naturally a Tenderness in disobeying, it may find a readier Submission, than it otherwise wou'd.

But then Secondly, let the Woman see to it that this Danger is not in a good Degree owing to her self ; for if she by any Wantonness of Behaviour, or Looseness and Immodesty in Dress, takes a Pride in being viewed with Admiration, and bewitching the Hearts of the Unwary, she her self lays the Stumbling Block in their Way. And if she shou'd happen to be at length a Sufferer by that impure Fire which was of her own Kindling, she is principally to be blamed ; her own Folly having easily produced these evil Consequences ; which perhaps wou'd never have

H

happen'd,



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happen'd, if by a decent Deportment and Modesty of Dress, she had prevented any Occasion being given to Others to fix upon Her, when they were idly disposed.

This is a Quarter I shall have no need to give any further Instructions to secure ; any Temptations arising from thence may by the Advice aforesaid be either altogether prevented aforehand, or else avoided if they should. Therefore,

*Cautions in the  
Case of Rudeness  
offered by any Fel-  
low Servants.*

§. 5. Thirdly, Our Observation telling us, that it is not so common for Servants to have any Assaults made upon 'em, by their Masters, as by those that are more upon the Level, and their Fellow Servants in the same House ; they stand in need to be most especially cautioned against the Attempts of each Other ; with regard to whom the Men on their Parts shou'd not become the Aggressors, and offer at ; neither on the other Hand shou'd the Women on theirs allow of, if they shou'd, any such Intimacies and Freedoms, as are to be admitted only, in case the Designs of each other are understood to be just, and they mean to become by a lawful Marriage the Partners of each others Bed and Fortunes.

§. 6.

§. 6. Then may the Woman permit the Suitor of the same House to visit her alone at proper Times and Places ; but she is both for Religious and Prudential Reasons to guard against every Action that is too rude or familiar ; for otherwise she at once breaks in upon all those Precepts of her Religion, which enjoin *young Women to be discreet and chaste* ; and also renders herself despicable to her Suitor ; who values the less, what is easy to be come at, and diminishes his Respect for her, just in the same Proportion, as she either makes any indecent Advance herself to encourage his Wantonness, or too easily submits to any such of his.

*The Behaviour when the Designs of a Fellow Servant are just.*

This is a Lesson the more necessary to be taught the Servant, because they are generally apt to think, that during the time of their Courtship they are wholly set at Liberty, from the Precepts of *keeping the right hand and right Eye from offending, and preserving the Body the undefiled Temple of the Holy Ghost*. And it was requisite also to give a prudential Reason, as well as a Religious one to enforce it upon their Practice. For the fear of becoming despicable to a Suitor, will often

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have a wondrous Efficacy to keep the young Ones within the Bounds of Decency, when the Apprehensions of incurring the Divine Displeasure will but little affect them.

*The Behaviour  
when they are  
not.*

§. 7. Besides this Caution to the Woman, when a Fellow Servant approaches under the Form of a Courtier, with the honest Intention of Marriage ; there is yet another to be given her, and that is when he does not pretend to come in that Character, but wants only to humour for the present a Lascivious Idle Inclination, and seeks for some one to caress, whilst the Ferment of that Inclination lasts.

These Attacks are what the Women are to shun ; and if they cannot shun, to reject when they are made, as serving to no good End, but only to sharpen each others Lust for the present ; and may, if often indulged, be attended with monstrous ill Consequences ; these kind of Practices being those Seeds, from which the most Shocking and Enormous Acts of Lewdness have at length sprung, such as the Parties themselves wou'd have been affrighted at the Horror of, if they had foreseen that their  
first

first Dalliances wou'd have had such an hideous and wretched Conclusion.

It is the best way to discountenance all Encounters of this Kind at the first; for they may happen, if they do not, at some time or other, when both the Parties are without the Guards of Reason and Religion, and then they'll be sure to be carried Headlong into the rudest Acts of Incontinence.

But supposing the Consequence not so very disastrous as this, yet there may be other Inconveniencies attend the giving way to these Fooleries; for the Woman may by indulging them often to the same Person, have her Affections insensibly hamper'd and engaged, and meet with a deal of Perplexity before she can disintangle them, if he shou'd not mean to make her his Consort; besides it is a pretty sure Way to hinder any Overtures of Marriage from any other Quarter, so long as the Woman admits of frequency of Access, and great Freeneness of Intercourse from any particular Person: It being always presumed, in such a Case, that he is a Courtier, or else somewhat worse. And either way the Woman is presumed so much his, that no one else thinks it decent to interpose, or perhaps worth his while.



If there were no Fears of any of the above-named Inconveniencies happening, supposing her to be in no danger of suffering in her Chastity in the Conclusion, or by too far engaging her Affections, or by preventing the Addresses of any Suitor, or by staining her Reputation with the Characters of being Wanton or Amorous, or easy, (tho' some or other of these will be sure to pursue her) yet she ought to give no way to the wanton Caresses of the Men, because her Mind will doubtless become polluted very quickly by them, and be filled with naughty Ideas, with foul and corrupt Imaginations, with untoward and obscene Fancies; she will gradually take the Bias from the Side of Reason, and throw it upon that of Lust; the Consequence whereof will be, that the Former will be too Feeble to sway the latter, and her whole Conversation will be more or less tinged thereby: For Lust thus getting the ascendancy of Reason, she will not be able to help falling into manifold Indecencies: Besides all which, if it shou'd please God to take her out of the World, her Soul wou'd leave the Body with such brutish unmortify'd Lusts cleaving to it, as wou'd make it unmeet for the pure and undefiled Presence of an unspotted Deity; an Immaculate Jesus.

Surely

Suerly then, if there be any Cogency in Arguments drawn both from the Considerations of the *Life that now is, and of that also which is to come*, the Woman Servant will have a due Regard to the Advice that is here offered ; and if she has, there will be the less Occasion to give any to the Men upon this Subject ; because there will be quickly an End of all Attempts from them, when they know any Wantonness of theirs will meet with none to encourage it ; but their lascivious Attempts will be loudly protested against by the Reproaches or Outcries of them they are offered to.

§. 8. However, it is fit the Men shou'd be admonished, that whenever they set upon the Women Servants, with a more familiar Usage, than they shou'd, or is warrantable by the strict Rules of Decency and Religion ; the Fault of all the ill Consequences is to be charged upon them as the first Aggressors ; and they are the Leaders of 'em into those Freedoms, which the Women by that Modesty and Backwardness which Nature has fenced their Virtue with, wou'd have preserved themselves

*Advice to the  
Men Servants not  
to be the Ag-  
gressors.*

against, if they had not met with their Seducements to overbear 'em.

It is very rare, that the first Advances to unbecoming Freedoms are made on the Womens side; the Men generally solicit their compliance first, and are therefore the Persons principally faulty; and of Course where the Fault is greatest, the Punishment will fall the heaviest.

They must therefore, as they will answer it at the Bar of that Righteous Judge, who weighs all Things in an even Balance, refrain from whatever may rob another of her Purity and Innocence, and not first tempt the other Sex to any Thing misbecoming them as Women or Christians; who often inheriting by Nature a Reason that is weak, and Passions which are strong, are the less capable of resisting that which is a Gratification of the one, tho' contrary to the Suggestions of the other.

The Men therefore, as supposed under the Steerage of a stronger Judgment, shou'd so conduct themselves in point of Chastity as to offer at no Familiarities that are immodest, and such as a strictly Sober, Virtuous Person, might not be a Witness to without being offended.

§. 9. To the better enabling them to follow this Counsel, it were well if one cou'd persuade them to keep themselves sober, their Reason always unclouded with the Mists of Intemperance ; for it is usually, when a Luxurious Meal, or an excessive Glass has administred Fuel to their Lusts, that their Reason is overfet by their Appetites, and then under the Transport of their vilest Affections, they are guilty of the wanton Follies which are here condemn'd. Whereas if they were to have been sober, their Reason wou'd have been a Pilot skilful enough to keep them from splitting upon those Rocks, upon which the Virtue of many has been shipwrack'd and lost. And this Exhortation I take to be the more necessary for Gentlemens Servants, because divers of them of both Sexes living under the Cover of but one and the same Roof, they must needs have the more frequent Opportunities of meeting with one another, at the Times when Lust is more prevalent than Reason, and of perpetrating all those Follies, which their Heart is fraught with when this is the Case.

It is necessary before I take my leave of his Subject, to advise the Women never



to be with any Man alone in the Dark, or in any private Chamber where no one is by; because Secrecy and Concealment may tempt the Men to offer at, and themselves to submit to what both of them wou'd be ashamed of in the Light and in Company. This Caution will be always of very good Use, but chiefly when they happen of Men of great Licentiousness, that have been apt by a long Course of Debauchery to seize every Opportunity leading to it without Horror; for then the avoiding to be with them alone will cut off all Occasions from them of showing their indecent Carriage, and of discovering that lustful Inclination which had lain concealed, if Privacy had not tempted it to appear abroad; and will perhaps by Degrees dye, if the Woman will commendably persist in giving him no Opportunities of private Freedoms to keep it alive.

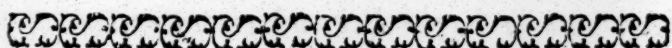
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## EJACULATION XI.

**T**HE Character which the Scriptures give of Jesus, is, that he was a Lamb without Spot, and without Blemish. And when upon Earth, he taught us himself, that they were

*were the Pure in Heart that shou'd see God. He commanded his Disciples also to pluck out a Right Eye which offended; by all which I am thoroughly convinced, that the Psalmist, when he ask'd who shou'd ascend the Hill of the Lord, or rise up in his holy Place, made a very just Answer, when he mention'd a clean Heart amongst the rest of the Qualifications.*

*Therefore, O my God, since I am professedly thy Disciple, and do also avow an Intention to ascend thy holy Hill, I humbly beg of thee a Spirit of perfect Purity, which may ever keep me from Doing or Submitting to any Thing that may be a Pollution either of the Mind or Body. May I preserve my Body the undefiled Temple of the Holy Spirit, and my Soul unpolluted with naughty Imaginations, that I may be thought worthy to walk with them hereafter, that shall make up the Retinue of the Lamb, whose Garments have not been spotted with the Flesh, and whose Wisdom shou'd it self to be that which is from above, by its being Pure as well as Peaceable.*



## C H A P. XII.

### Frugality recommended.

G E N E S I S xxxi. 17, 18.

17. *Then Jacob arose up, &c.*  
 18. *And he carried away all his Cattle,  
 and all his goods which he had gotten.*

§. I.

*Jacob's Ex-  
 ample consider'd  
 no farther than  
 as an Instance of  
 Frugality.*



SHALL not enter into a Detail of all the particular Circumstances of the Story of *Laban*, and *Jacob*, or how he came by the vast Substance he got in *Laban's* Service, how far *Laban* used him ill, and what Steps *Jacob* took to redress his Grievance. God having shew'd his Approbation of the Steps which *Jacob* took, by giving a signal Blessing to them ; we are not to arraign the young Man's Conduct when in his Uncle's Service, as unjust : And the only Use I shall make of his Example here

here will be to recommend Frugality to the Servant, and to have some Regard to a future Subsistence when he's dismiss'd.

After *Jacob* had long and faithfully served *Laban* for his two Daughters, and God had blessed his Endeavours to the greatly increasing of *Laban's* Substance, he asks his Uncle, *When he shou'd provide for his own House also?* There was a Time when he must think of living separately from *Laban*, and independently of him; and he cou'd not think after the having spent the Vigor of his Days in Service, of going Naked afterwards into the World, without making some competent Provision for an independent Maintenance; and accordingly agreed with *Laban*, to take such a certain Portion of the Increase of his Cattle for his Wages; and that Wages he saved, and carried off for the keeping himself and Family, when he was admonished by God's Direction to quit his Service.

§. 2. If this Providence for the future in *Jacob* had not been allowable, surely God wou'd not have countenanc'd it, as he is said to have done, with his Blessings. And when the same

*Jacob's Frugality not contrary to the Doctrines of Christ, in taking no thought for the Morrow.*

God



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God by the Mouth of his Child *Jesus* blamed all kind of Anxious Sollicitude for the Future, and the amassing of great Abundance, and a superfluous Provision, vastly more than cou'd probably be requisite for the Necessities, and must administer only to the Luxury of Life ; he is not supposed to have acted counter in the New Testament to what himself approved in the Old.

For God may approve a commendable Foresight; and yet blame Peoples distrust-  
ing his providential Care ; he may dislike that Men shou'd too much perplex their Thoughts, how to grow Wealthy, to the denying themselves the proper Necessaries of Life, and the neglecting the Duties of Hospitality and Charity ; and yet may require them not to squander away that Plenty, which his Goodness yields them as the Fruit of their Service, and the Reward of their Industry.

*Want of good  
Management in  
Servants con-  
demn'd.*

3. But yet there is such unhusbandly Management amongst some, that after having been long in very good Places, and their Masters are at length become weary of them, or they of their Service, are as bare of every Thing necessary for their Support,  
as

as if they had labour'd in an unfruitful Desert, which wou'd yield them no Recompence for the Sweat of their Brows. And what must they then do? If their Place has been rather a slight and easy Attendance than an hard and laborious Drudgery; then their Misfortune is, that they are *as unable to dig, as they are ashamed to beg*. Asking for a Maintenance is irksome, and Toil is grievous and intolerable; and yet live they will. But if you ask how it is possible, since they'll neither stoop to beg a Livelyhood, nor be at pains to get it? The Answer is pretty easy; They will either Rob or Cheat, or do somewhat else that is scandalous, rather than starve; and thus, for want of laying up that which they profusely wasted without any manner of Occasion, in the Days of their Plenty; they are exposed to such intolerable Difficulties, as to be induced to betake themselves to any kind of Vile and Paltry Courses, for an easy and idle Subsistence.

§. 4. Much of unnecessary Cost is frequently bestowed upon rich and showish Cloaths, or vain and gawdy Ornaments, such as are both of them unsuitable, and above the Rank of a

*Too much Finery  
one Cause of Poverty to Servants.*

Servant

Servant in their Character to be cloath'd, or to be set off with; and they at once beggar themselves, and are the Objects of Ridicule to the Gentlemen or Ladies they serve, for the Affectation of a Finery above their Place.

Now to be at Expence to be accounted a Coxcomb, or Vain or Extravagant, is the worst Way imaginable of bestowing Money; and yet the Servants that love to be at any Rate finer than they need, do thus expend it, and find no Account in it better than the being a Jest, and reputed Pragmatical, and Conceited, and Profuse.

*Excessive Luxury in Eating and Drinking, another Cause.*

§. 5. Whilst there reigns amongst some an Itch of Prodigality in Dress, there are others that waste as much in the indulging of their Appetites, in drinking at a Tavern or Alehouse, or in Treats and Entertainments at such Places; here it is that Reckonings will go deep into Wages if they are but small, and sensibly abate them if large.

These are commonly Expences which are totally superfluous; every Gentleman's Table being always supposed to furnish out enough for the Demands of Nature, and commonly abundantly more than it requires; and what any one asks more than  
he

he meets with there, is not for Necessity but Luxury sake ; not with a Design to sustain, but pamper his Body ; upon which this great ill Consequence ensues, that he can be hardly brought to content himself afterwards with the bare Necessaries of Life, when his Circumstances are too low to allow him more ; besides, he exposes himself to all those Infirmities which an intemperate Life is observed to be the Cause of. And what more melancholy can there be to deter the Servant from any Profuseness of this Kind, than the sad Views of being Poor and Infirm at once ? To these Methods of wasting their Wages, I may add another, which is that of Gaming, Expensive Diversions, such as Stage-Plays, and Cards, or Dice.

§. 6. Tho' these may well pretend to be above the reach of a Servant's Pocket, or if not altogether

*Gaming and  
Diversions, a third  
Cause of Poverty.*

so, because some content themselves with the cheapest Places in a Playhouse, and to play for very little at Cards or Dice ; yet there are others who are not so contented, but assuming a Gentlemanly Air, love to appear as the Men of the first Quality, and best Estates.

There



There are Kinds of Diversions proportioned to every Rank and Order of Men: And if the Servants wou'd chuse such as these, they might be relieved after the Toil of Business, with more Decency and less Expence. But for a Valet to take it into his Head to be in the Pit at a Play, or Bowl at *Marybone*, and venture the losing two or three Years Wages in an Afternoon is such an extravagant Air of diverting himself, as is very particularly humorous, and shows the Man's Head to be as shallow as his Purse; and is an infallible Token that he will sooner learn the Air of looking Genteel, than how to get Riches to support his Gentility.

There may be but few perhaps in Service, that soar thus high; most that are so, being commonly for a sort of Gaming and Diversions that are meaner, but yet such an abundance of Money may be squander'd away upon. These are also to be avoided, as at which a great deal of Time as well as Money is wasted, which might both of them be much better employed. His Money, if he has any, which he can spare, to relieve the Distressed and Poor; his Time, in Learning to Read or Write well, or be a good Accomptant, or in getting an Insight into any honest Employment, which  
he

he may betake himself to, when his Service is expired.

§. 7. It is methinks, a pitiful, short, and cramp'd kind of View, for a Man never once to propose to rise higher than a Footman or a Valet, and wou'd argue Him to have neither Spirit nor Capacity for any Thing above them. The writing well and true, and making a good Progress in Arithmetick, wou'd mightily enlarge his Prospect, because they fit him for numberless Offices, which for Credit and Profit are vastly higher than that he is in, which he may sometime or other find Friends to recommend him to.

*An useful manner of employing their spare Hours.*

I wou'd therefore by all Means advise the Gentlemens Servant, whatever waste Hours he has, when he has first employ'd as much of them as are necessary to the important Concern of his Soul's everlasting Interest, to bestow the rest upon such commendable Knowledge and Skill as has been just now recommended, and he'll find that it will unquestionably, some time or other turn to a very good Account: But supposing the worst, that it never shou'd advance him, there is this certain Consequence attending it, that it will make him more esteemed in the Family he lives, as a Person

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Person that is not of a Lazy, Boyish, and Trifling, but a Serious and Industrious, and Manly Disposition, which are Qualities that naturally command a proper Value and Regard.

*The Recommending Frugality, supposes their Places will allow them to save somewhat.*

§. 8. The recommending of Frugality must needs suppose their Places to be good enough to allow the Servant to save something out of them; if they are not, it is not to be expected.

And in truth, it sometimes, tho' not often falls out, that this is the Case, that Masters and Mistresses are so near, so penurious and scanty in their Wages and Gitts, that they make no proportionate Allowance for the Service they receive, and their Servants cannot possibly save a little under them to put themselves into a Way of getting a Livelyhood when they leave them.

This, when Masters can afford a more liberal Allowance, is a great Fault on their Side, and a Defect in that Duty, which they, as Christians owe their Servants. Every Man being intitled to some such Compensation for his Labour and Time, as it deserves, according to the usual Estimate of the Country and Place he lives in.

In

In a Service thus unprofitable, the Servant is not however to make out the scantiness of his Place by any kind of unjust and indirect Practices; by Fraud or Stealth, or Exaction upon others; but rather to give a fair and equitable Warning to his Master, and then to provide himself another, where by Industry and good Husbandry he may gather a little against an Evil Day. For this Regard for the future, tho' it shou'd make him frugal, is not to warrant him in Knavery, and the making more of his Place than it will honestly bring him in. This has been often seen to be a Fault, which divers in Service have fallen into, who, the better to secure a future Subsistence, have made it a Rule to get as much as possible, tho' it be not always by Practices strictly honest; which is an egregious Folly as well as Sin; because every Farthing which is unfairly gotten is as a Rust, which will help to consume the Whole, and derives a Curse upon the other part of the Treasure it is mixed with. And I'm sure he'll be found to have acted a very foolish Part, that prefers much Riches, together with the Curse of Heaven, before a little with its Blessing. For the greatest Sums will dissolve and melt away under the Frowns of Providence, and the smallest multiply under its Smiles.



## EJACULATION XII.

**I**T is a Matter which cannot easily admit of a doubt, whether a Servant may be allow'd to lay up for the future, and make a Provision for an After-Subsistence, by Ways that are allowable and just, and out of such Profits as fairly arise from the Service he is in.

For tho' the new Lawgiver bid us to take no Thought for the Morrow, it can't be supposed, that he meant to condemn Frugality, but an anxious Solitude, a distrusting the Providence of God, by labouring to entrench our selves as it were against all possible Contingencies that may reduce us. Not to be frugal, wou'd be to presume upon the Divine Eeignity without sufficient Warrant, which is an Extreme blameable alike as too great a Distrust of his Providence.

Whilst a Servant therefore, I purpose under the Conduct of the Wisdom I hope to obtain of thee, O God, never to waste what I may commendably save, either by an Affectation of too much Finery, by indulging my Palate, by Games or Pastimes and Diversions, which are each of them a large Field of unnecessary Expence.

) Rather

*Rather let me bestow what I can spare upon the Fatherless, the Orphan, or Widow. And whatever Vacancy of Time I have, I desire to spend it in such sort as may better my Soul, improve me in some Knowledge which may render me useful in the World, and more significant than I am at present.*

*But if my Wages are such, as not to allow me to save any Thing, yet let me not then aim at any unjustifiable Means to do it, or have recourse to dishonest Practices. No, O my God, I wou'd sooner be contented with a Mite obtain'd in the Ways of Honesty, than abound with the vastest Treasures, by turning aside into the Road of Injustice to procure them; being stedfastly Resolved, however uncomfortable a Prospect I may have of subsisting when I am Old, never in the Days of my Youth to fill my Purse by the Sale of a good Conscience.*





C H A P. XIII.

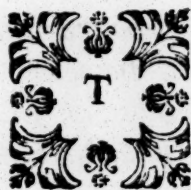
A Quiet and Peaceable Temper recommended, from

GENESIS xiii. 8.

*Let there be no strife I pray thee, between my herdmen and thy herdmen.*

§ I.

*The Instance above, not improper to recommend Peaceableness amongst Servants.*



THE Herdsmen here mentioned, tho' Servants of two different Families, yet I shall take occasion from them to speak of Quarrels between those of the same; it being natural to infer from *Abraham's* great Concern on that Account, that if Quarrels between the Servants of different Families is very lamentable, they must be much more so between those of the same; because of the more frequent Occasions they have, by being in the same House

House, of multiplying ill Offices against each other.

It will be hard to find a numerous Family that is not more or less distracted with the Servants Contentions ; and because there is generally consequent upon them a great deal of Abusive Language, Ugly Names, and sometimes dangerous Blows, to the Disturbance and Disgrace of an orderly and civiliz'd Family, where the Master and Mistress pretend to the Face of Religion, or good Breeding, or both, it will be useful to find a Remedy for this scandalous Evil, which may either prevent the Rise of any Quarrels, or stop their Progress.

The Occasions of falling out amongst Servants are as numberless as the Injuries they are capable of doing one another. I don't therefore pretend to reckon them up; but wou'd have them first remember, that to be much given to quarrel is an Argument of a weak Mind, of a touchy, capitious, and ill-natured Temper, and very often of Pride, and Self-Conceit ; an unmeasurable over-rating their own Worth, and a sinking that of the Persons they quarrel with ; which are any of them such a Stain, as any one wou'd avoid, if possible, the having his Reputation sullied with.



§. 2. To cure the first  
*The Way to prevent Quarrels.* Tendency to any Breaches,  
 or falling out with their  
 Fellow Servants, they  
 shou'd before-hand digest the following  
 Considerations in their Thoughts; as name-  
 ly, That since Occasions of Discord will  
 frequently arise, and it may almost be said  
 of these, what the Gospel says of Offences,  
*that it is impossible but they will come*; it  
 is needful to be armed against them.  
 Mens Passions, their different Apprehen-  
 sion of Things, their Credulity in too sud-  
 denly giving in to flying ill-grounded Re-  
 ports, their Jealousies, their opposite In-  
 terests or Acquaintance, have been each of  
 them in their Turns the Cause of Strife,  
 and will without due Circumspection con-  
 tinually prove to be so.

§. 3. To be Proof there-  
*First, to be sure who is the Person that in-  
 jured you.* fore against them, every  
 Servant should consider,  
 that it is a necessary Act  
 of Justice, before he takes  
 up a Quarrel against any one, to be infalli-  
 bly sure, that this was the very Person  
 who has injured him, lest he shou'd ground  
 a Difference upon bare Suspicions, and fall  
 foul

foul upon an innocent Person that never did or meant him any Wrong.

§. 4. Then Secondly, he must be sure, that the Injury done was Real and not Imaginary ; not a slight one that can be attended with few or no ill Consequences ; but such as is greatly prejudicial to his good Name, or to his Virtue, or to his Interest, or to his Health, or else somewhat of as great Concern to him as any of these, and which it as much becomes him to interest himself in the Cause of.

*Secondly, That the Injury was real, not imaginary.*

For otherwise, surely it is not fit to alarm a whole House, and make an Uproar to the Molestation of every Member in it ; because every great House wou'd be at this Rate a Scene of Confusion, a Place of Tumult and Noise ; to avoid which, a Man wou'd chuse the meanest and most despicable Cottage, where he might be quiet and still, and removed from Clamour.

§. 5. Then again, he must be sure, that the Injury if a great one was designed, and not accidental, the Issue of a mischievous Intention, and not the Result of Ignorance or Carelessness,

*Thirdly, That it was designed.*

lessness, or want of Thought ; for these will either vastly diminish the Blame of an Injury, or make it totally cease to be a Fault. Farther yet, if the Injury be great, and prove to have been designed, it is next to be considered, what just Provocation has been given before on his part to the Person that offer'd it ; whether it is an unjust beginning of a War, by giving the first Blow, or a returning of one received before, an Act of Reprisal for a former ill Office done ; and if it is, then is all kind of Allowance to be made for a Provocation which himself occasioned ; and he is rather to blame himself than the Person injuring him, to make up the Breach instantly between them, that there may be no more hurtful Attempts upon each other, and to be very sorry for having been the first who founded the Trumpet to War.

*No Injury unpardonable, tho' it have the Marks of being Wilful.*

§. 6. But if the Injury is Real, is Great, is done by the Person it is charg'd upon, and without any just Provocation, then indeed it is the more vexatious, but not to be unpardonable ; because he is to remember himself a Christian, a Disciple of him that dyed for the Salvation of them that were his Enemies ; *that return'd Blessing for*

for Curses, and pray'd for them that despitefully used him and persecuted him; and commanded every Follower of his to do the like, that they might approve themselves *the Children of that Father of theirs who is in Heaven*; and is so far from revenging himself on his Creatures, which daily affront him, and live to his Dishonour, that he *makes his Sun to rise on the Evil as well as Good, and sendeth Rain on the Just and Unjust*. What else does a Man mean by being a Christian, but the taking Christ to be that Captain of his Salvation, whose Example he will imitate, and whose Orders he will obey? But how does he do either, if when he's really injured, he does not treat the Persons injuring him, as *Jesus* treated the Men that were his Enemies, and in the manner he commanded all Men to use such as wou'd hereafter become Enemies of theirs?

§. 7. There are certain proper Occasions, that in the Course of our Pilgrimage will offer themselves for the Exercise of all the Graces of the Gospel, which

every Man that means to partake of the rich and glorious Promises of the Gospel must exercise, as an Opportunity comes in

*After being injured, is the proper time to exercise the Virtue of forgiving Injuries.*



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his Way. It is a Season to approve his Chastity, when he's tempted to an Act of Lust ; to show his Sobriety, when to an Act of Intemperance ; to exemplify his Honesty, when to an Act of Fraud ; his Charity and Readiness to forgive, when to an Act of Revenge for a real Injury received. When therefore any Wrong or Harm is done him, he shou'd seize that as a Time in which he is providentially called upon to shew his Christian Charity and Readiness to forgive, lest by often letting slip such Occasions, he contract an Habit of Revenge and Cruelty, and Railing, and every other Corruption which is apt to appear, whilst the Wounds of his Enemy are yet fresh.

*Be not overcome of Evil,*  
Rom. 12. 21.      says the Apostle, *but overcome Evil with Good.* But

when can a Man obey this Precept, except when an evil Turn is done him ? And when it is done him, what kind of Obedience is given to it, if a Man is so far overcome by the Evil done him, as to strive to overcome that Evil by doing his Enemy a greater, instead of returning him good in lieu of the past Injury ? This the Servant shou'd well remember. And if whilst he remembers it, he calls to mind also with what manifold Provocations he has himself provoked

voked the Majesty of God, and call'd aloud for the Vengeance of Heaven to consume him ; and that yet he is spared, is not turned into Hell but lives, is healthy, has an Opportunity yet to make his Peace with the great God he has offended, and of recovering the Sight of that *Jerusalem* above, and his Inheritance there, which by his Rebellion he had forfeited ; this, I say, if the Servant that's injured, calls to Mind, surely then *he will have compassion on his Fellow Servant, even as God has pity on him.* He'll Forgive and not Revenge that Injury his Fellow Servant has done him, which bears the Proportion suppose of an *Hundred Pence*, when his Lord in Heaven does not revenge upon him his Debt that amounts to *Ten Thousand Talents.*

§. 8. I wou'd compound with the Servant to wave all farther Instructions, if he wou'd submit to follow those which are given al-

*The following  
the Rules above,  
wou'd cure all the  
Evils of Strife.*

ready ; for I am very sure if he falls out with none but such a one as he is *certain* has injured him, and that *greatly* ; and has also greatly injured him on Purpose ; and then when sure of all this, is ready to exercise the Forgiveness which the Gospel

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requires ; all kind of Misunderstandings and Breaches of Friendship, and Jars, and Contentions, wou'd dye as soon as they began to live, wou'd vanish as soon as they had made their Appearance ; and Families wou'd have but little of Perplexity and Disturbance from them.

§. 9. But when Quarrels  
*What causes* happen, the Servants are  
*Strife to increase.* very apt to be raised into  
 extravagant Passions, and  
 those Passions to vent themselves in abusive  
 Language, and that Language is sometimes  
 apt to draw on Blows. Each of these is  
 with all possible care to be guarded against;  
 forasmuch as all abusive Language is con-  
 trary directly to those Scriptures, which  
 teach us after the Example of *Michael the*  
*Archangel, not to bring a railing Accusa-*  
*tion against such as we contend with ;* be-  
 cause also abusive Words, render the Breach  
 which is begun, much wider, and the Per-  
 sons using them can in no wise benefit  
 themselves, or prejudice their Adversaries  
 by so doing ; but they will rather hazard  
 the exposing themselves by their uttering,  
 when under the Transport of their Anger,  
 many unguarded Expressions, which are  
 either indecent, or false, or malicious, such  
 as they wou'd be very sorry for, when it is

too late ; and what they must beg an Excuse for having used, if they have any Remains of Justice, or Modesty, or Charity, or Truth.

If ill Language is suffered to abound when Quarrels happen, it turns a Gentleman's House into a *Newgate* ; it gives every one within the hearing of it a Notion of its being a rude ill-governed and unciviliz'd Place : It banishes Quiet, and good Manners, and Peace out of a Family, and fills it with Clamour, and Noise, and Confusion ; neither is there any absolute Security, that this Railing and Invektive will not influence the Hands, after having corrupted the Tongue, and bring on Fighting and Bloodshed.

§. 10. But however wide a Liberty the Tongues of the Servants take with each other, it is an Evil very intolerable when they come

*Fighting, a great Aggravation of the Weakness of Strife.*

to Blows ; for if they have taken an unwarrantable Freedom with their Lips, they shou'd however keep it from reaching any farther, and abstain from violently setting upon the Person of a Fellow Servant.

For that pure Religion which checks the very indecent Sallies of the Tongue, does much more severely forbid the Injuries



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and Violence of the Hands. And one great Design of those Precepts, which forbid such provoking Names as *Raca*, or Empty Fellow and *Fool*, is to prevent all Acts of Violence in the beginning; and whatever has so much as any tendency towards the Breach of the Eighth Commandment, which is *Killing*. Our Religion teaches us to bear Injuries when they are offered, but to offer none; *to turn the other Cheek to him that has already smote one of them*, but strictly chains up the Hands from smiting first. So that if a Blow is given us, we are not to encourage Violence to proceed farther, by returning that Blow we have received, but rather stop the Progress of the Injuries begun, by bearing one, which is better than by injuring again to make them increase without End.

The Mischiefs are more than enough, which Mankind suffer by the Breaches between Nations, and by Foreign Wars that are consequent thereupon, without Domestic Feuds and particular Families becoming Scenes of Fighting. It is very sad to see a Servant come Maimed, or a Cripple from his Service, as we see Soldiers from a War; and yet thus it is like to be, unless they will resolve to live quietly in their Places, refraining from all such provoking Language as may irritate one another,

ther, and tempt them to fight; but if such Language has passed, for God's sake, let the Servant that is provoked to strike withdraw himself and go away, till that Provocation to hurt his Fellow Servant is over.

§. II. If he does not do thus, he injures his Master, by falling upon a Person, whom he has taken under his Roof to protect, by greatly disturbing his Family, and endangering the shedding of innocent Blood within his Walls. But if there shou'd be no danger of the Loss of Life in the Fray, (tho' who shall be sure of this when from Bruises have proceeded Mortifications, and from them Death?) yet he hazards perhaps the Loss of a Limb to himself, or the Person quarrell'd with: And if he shou'd chance to get the better, yet he may for ought he knows, by beating his Fellow Servant, rivet in that Servant's Mind such a strong Resolution of Revenge, as will not be extinguished, till he has either openly or privately done him some great or deadly Injury.

*The Injury  
which Fighting is  
to the Master of  
the Family.*

Fighting therefore is impious with respect to their Religion, undutiful and unjust with respect to their Master, dangerous

gerous with respect to themselves ; brutish and disorderly, with respect to that Civility and good Behaviour, which are strictly required in all Families that are well regulated : And having all these Deformities, we trust the Servant will be exactly circumspect, and careful to avoid transgressing in this Kind ; and behave himself quietly and peaceably in his Master's House, passing by the slight and petty Injuries, and for his Christianity sake forgiving the great ones, if he receives any such from his Fellow Servants ; that besides his acquiring a good Report amongst all Men, he may be hereafter accepted also of that blessed Master, that by his own Precepts and Example taught him thus to act, *who bid us to bless them that curse, and did not threaten when he suffered.*

### EJACULATION XIII.

*AS* Often as I think of the Obligations I am under from my Religion to refrain from all Strife and Contention and to live peaceably, I find my self surrounded with Precepts and Examples, insomuch that I must live in the most avowed opposition to what my great Master and his Apostles both Did and Taught, if I shou'd not deport my self  
with

with Meekness, with Peace and Gentleness to all Men.

The Character belonging to the Wisdom from above, next to Pure is that of Peaceable. And if it be possible, says the Apostle, as much as in you lies, live peaceably with all Men. Our Saviour requires us to go two Miles with him that compels us to go one. I am, in short, not to be overcome with Evil, but to overcome Evil with Good.

I resolve therefore, O my Lord, under the Conviction of these Precepts, to refrain from all Strife, by never either beginning any Quarrel my self, nor by giving Life to any that is begun with Me.

Not so much as a Word shall escape me, which may make Contention to increase, that I may stifle it in its very Birth; because Passionate and Opprobrious Speech begets Fighting; and I will never be accessory to the filling the House I am in as a Stranger with Tumult and Contention.

I will, before I have a Quarrel against any of my Fellow Servants, be first very certain that he was the Person committing the Fault I am angry with him for; then I will consider whether it be a great or small one; afterwards whether it was design'd; and lastly, if it concerns my self alone, I'll rather try to reclaim him from doing the like,



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*like, by kind Expostulations, and counselling him in the Spirit of Meekness, than to retaliate the Injury done.*

*As soon as I have brought him to a Sense of Sorrow and Shame, I'll entirely forgive him. By so doing I shall follow the Precepts my Christianity binds me to, shall be the Instrument of Peace in the Family I live, and standing in the List of the Peacemakers, may feel the Blessing which belongs to them, which is the very valuable one of being the Child of God.*



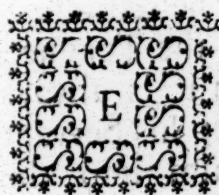
C H A P.



## CHAP. XIV.

TIT. ii. 9.

*Not answering again.*



EVERY Man's Reason will upon the first looking upon the Words tell him, that St. Paul cou'd never be absurd enough to mean by them,

that Servants should not answer their Masters at all, when they ask'd them a Question ; for this wou'd be as great an Instance of Rudeness and Disrespect as a Servant cou'd be capable of. It was not intended therefore, that he shou'd give no Answer at all, when his Master expected one. But there are several other Meanings of which the Words are capable, and all of them showing the Wisdom of the Apostle, in admonishing *Titus* thus to direct the

### §. I.

*The Words not possible to signify that the Servant shou'd not return an Answer to a Question ask'd.*

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the believing Servant ; because it wou'd so regulate the Deportment of such, as to avoid giving Offence, by Sauciness and Impertinence, and in Consequence teach them to return a Wise, and Modest, and Becoming Answer.

*The Transgressions of the Tongue are what Men are most subject to.*

§. 2. There are perhaps no kind of Transgressions which Men are apter to fall into, and are therefore more hard to be restrained, than those of the Tongue ; and that due distance, which it is always requisite for the Master to keep his Servant at, has sometimes carried him into the Extream of treating him with more Contempt than becomes him to use to a Brother of the same Heavenly Parentage, and of the same Christian Hope. When a despicable Opinion of his Servant is once entertain'd, the Master is too apt upon his finding him guilty of some Fault, to give him hard and reproachful Words, some Names that are harsh and extremely degrading.

But however mean the Servant is for his Birth, his Education, his Capacity or Circumstances of Life, yet this is so very grating to Human Nature, (which no Ebbs of Fortune, or Vileness of Parentage, or Scantiness

Scantiness of Knowledge, can sink to such a Pitch of Humility, but there will be always a little Tincture of Pride left remaining ; that Flesh and Blood is apt to rise in its own Defense, and express some Indignation at these severe opprobrious Names. Then it is, that the Servant is in danger of answering again, in a Sense the Apostle bids him not, and to turn again against his Master, if not in as reviling a Language as he had from him ; yet in some Expressions, it may be, full of Disrespect, and greatly misbecoming him, beyond the Pretence of any Provocations given to excuse. For tho' his Master is not at all to be vindicated, yet it is by no means the Servant's Part to return Reviling for Reviling, or to chastise the Trespasses of his Master's Tongue, by lashing him with the Scourges of his own.

§. 3. So far is this from being allowable, that even in a Case, when the Master falsely lays somewhat to his Servant's Charge, or suspects him to be blameable, without any real Grounds ; he is not always to take the Freedom to vindicate himself immediately, and to thwart and contradict his Master, to the raising his

*Justification of  
his Innocence when  
falsely accused,  
to be sometimes  
waived a while.*

Anger



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Anger higher, tho' it be a Debt he owes to himself, to wipe off all Aspersions that may unjustly stain his Reputation. For he is even in such a Case to let the Vindication of his Innocence rest a while, till he finds his Master in a better Disposition to hear it, and is free from the Influence of any disorderly Passion. And then when such a Season is found, he is to use it with Modesty and Sobriety, showing himself free from Blame, in a Language humble and becoming, not with Flouts and Reproaches for having been wrongfully thought in Fault ; for there is a Manner of offending by using either saucy Words in his Vindication, or by using Expressions, which tho' they carry no Indecency in their Signification, do yet carry a good deal in the Loud, or Arrogant, or Familiar Use of them in a Master's Presence.

*Answering a  
Question not asked,  
condemn'd.*

§. 4. Another Error incident to Servants, and which may stand condemn'd by the Words of the Apostle, is the answering a Question that's not ask'd them ; a being forward to put in, when it is not intended that they shou'd share in the Discourse. This is commonly owing to an Affectation of being thought a Favourite of their Master's, or else of evincing

evincing the Hearers, that they are regarded by him as Persons of Sense and Weight; which is a Notion that is very apt to turn the Servant's Head, when it has once taken Root there, and to make him very Talkative, and very nauseously impertinent. To Frighten him from this Behaviour, one may venture to assure him, that instead of raising his Credit for having good Sense, it will rather be a certain means to ruin it, and make him thought one that has more Impertinence than all his Knowledge can atone for. Upon a just Computation of his good Qualities and ill, he is like to be dismissed, because it is come to this Issue, that his Master wou'd rather chuse to be without the Help of his Knowledge, than away with the Trouble of his Sauciness.

§. 5. From the aforesaid Directions therefore the Servant shou'd learn not to return loud and passionate Answers, tho' he shou'd hear such kind of Lan-

guage from his Master; but he shou'd be either altogether silent, or give a gentle and humble Reply, if one is expected. Neither is he unseasonably to justify himself, when thought ill of without a just Occasion, nor familiarly to interpose in Discourse

*What the Servant is to learn from the Directions aforementioned.*

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Discourse when he is not spoke to; but he shou'd answer only, when a Question is ask'd, and then let the Answer be Direct and Pertinent, and Short and Modest.

*The Reason of Modesty being recommended in Answers.*

§. 6. I mention Modest, as a proper Check upon that Positiveness where-with some conceited Fellows are apt to deliver themselves; and this very commonly in Cases and Facts which are doubtful; inso-much, that when their Masters have thought a Thing one Way, and they the contrary, they have expressed themselves positively sure of their being in the right, when they have had no just Foundation to build such Certainty on. When it happens to be some way of Importance to their Masters Affairs, either to his Benefit or his Prejudice, if he shou'd rightly understand a Case, or Matter of Fact, or if he shou'd mistake it; and the Servant has beyond all doubt so certain a Knowledge of either, that he can set his Master right, he is then obliged to do it; but then, not by averring with Assurance that he knows the Certainty of the Information he gives; but by decently acquainting his Master with the Reasons of his Certainty, and leaving them with him to judge whether they be sufficient

cient to take away all suspicion of his being mistaken.

§. 7. Another way by which a Servant may transgress the Precept of the Apostle here, and has not been touch'd upon in this Chapter, is a murmuring at, and thinking much to submit to his Master's

*A Murmuring at Commands given, may come under the Notion of the answering again, which is condemn'd.*

Commands, and an expressing an unwillingness to execute them under a Pretence of their being Laborious or Difficult, when with Industry and Patience they might very well be obeyed, as being Commands, which only those that are of a sluggish and lazy Disposition wou'd boggle at, but wou'd be readily undertaken by the Active and Industrious. All this way of Murmuring and Complaints, against the Yoke of Commands, as intolerably heavy, when indeed it is not, is highly disrespectful to the Master, and reflects upon the Servant the just Reproach of Idleness; a Fault so absurd in any that pretends to be a Servant, that it is utterly inconsistent with the Notion of it; it being always supposed, that when any one takes that Name, he is ready to be employ'd by him who is his Master, and must not reckon upon sitting still with



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with his Arms across to give Orders, but to be upon the Watch to receive them from others, and then upon the Wing to obey.

*An Inducement  
to submit to the  
above-mentioned  
Exhortations.*

§. 8. As an Encouragement for him to submit to this Exhortation of answering not again, in each of the afore-mentioned Senses, he is to remember, that he will by so doing, get the desirable Characters, of being a Modest, Well-behaved, Dispassionate, Prudent, and Diligent Servant. But if he disobey the Advice, he will have the infamous Repute of a Saucy, Malapert, Proud, Forward, Conceited, Idle Fellow; Which Qualities are so insupportable, that it wou'd be more eligible to any Master to have no Servant at all, than such a one.

*The common  
Excuse for An-  
swering again, not  
justifiable.*

§. 9. If as an Excuse for their answering again, they say the Provocation of their Master was such that they cou'd not forbear: 'Tis an Excuse that will by no means justify them; for by the same Rule they might strike their Master when he provoked them, as well as use a saucy Language to him; for the Vices of the Tongue are no more to be excused

excused under the Pretence of Passion, than the Violence of the Hands ; and the Servant is alike to guard against them both.

§. 10. The better to enable him to follow this, of refraining from any Indecency of Language ; he shou'd remember always the inferior Relation he stands in, and the distance of the Characters between his Master and Himself ;

*Several Considerations offered to the Servant to prevent answering again.*

1<sup>st</sup>. To remember his inferior Relation.

and that 'tis no more becoming to return the same hard and imperious Language he had, than it wou'd be to command his Master to do the Office of a Servant because he commands him to do such servile Office. Every Thing sure, which the one may do, will not therefore become the other. But even suppose the Master's Language was more hard than was to be justify'd, the same however from his Servant to him, is just by so much more criminal, by how much more he is inferior to him, and the the greater the Degree of Respect and Deference is which he owes him on that Account. Besides, for his own sake, he shou'd have regard to the

2<sup>d</sup>. To regard the ill Consequences.

Conse-

Consequence of an unbecoming Answer, and what Effect it is like to have ; none to be sure that's good to himself ; for no Man of Spirit will bear a Servant that wou'd carry the Air of an Authority, or speak in a manner, which wou'd look as if he was authoriz'd to curb his Master, when he flew out into an Heat somewhat disorderly. This kind of unmannerly Usage will very probably cause virulent Expressions to be multiplied, which may end in Blows ; the Issue of which may accidentally be the Loss of a Limb or of his Life ; or else if it shou'd be somewhat less disastrous, it may prove the Loss of his Place, or of some very profitable Perquisite or Benefit belonging to it.

3d. *To consider the commendable Qualities of his Master, which may make him amends for the virulent Names he has given him.*

Moreover as to this Pretence of Provocation on the Account of his Master's cutting reproachful Language, the Servant shou'd remember, that if it is his Destiny to be under a Man of a Cholerick

Temper, or a virulent Tongue, yet the same Man may have many good Qualities to make him amends ; he may, when the Transport of his Passion is over, be a Master Indulgent and Generous, and is therefore for the sake of these desirable good

Qualities to be patiently bore with, on the Account of those Properties of his which are distasteful.

Again, the Servant shou'd reflect upon it as the common Lot of all Men to meet with Perplexities to try their Patience : There is no Condition of Life free from somewhat or other vexations, to exercise this Virtue ; and they must therefore be contented, if they now and then have from their Master a grating harsh Expression, and take it to be the proper Season to exercise their Patience in. This may possibly be the only Thorn that gives uneasiness to them in Service ; and if it is in their Power with a little Trouble to take out the hurting and pungent Quality, as I'm persuaded it is by the following the Directions here given ; let them take the Advice, and make themselves easy, remembering that Bitterness of Speech hurts not the Person it is wrongfully used against, so much as it does them that use it ; and that the Master is more a Sufferer by it than his Servant.

Besides all this, let me admonish the Servant to think of those Passages of the Wiseman, *Prov. 15. 1.*

K

*4th. To consider it as the common Lot of all Men to meet with Vexations.*

*5th. To reflect upon some Passages of Scripture.*

*A soft*



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*A soft Answer turneth away Wrath, but grievous Words stir up Anger. Prov. 25. 15. By long forbearing is a Prince persuaded, and a soft Tongue breaketh the Bone.* And when he considers that a soft Answer turns away Wrath, and breaketh the Bone, overcomes the hardest and subdues the most inflexible Tempers; supples them till it has made them Soft and Manageable, and can afterwards bend them to its own Advantage; surely the Servant will ever have recourse to this as the best and most profitable Remedy against the Provocations of a Master's angry Tongue.

*The Servant rather to depart from the Presence of his Master, than return indecent Language.*

§. 11. But if after all, he finds himself so overcome with Passion, as to be provoked to return any indecent Language to his Master, let him rather flee from his Presence, than stay till his ruffled Mind has discharged all the grievous Invectives it is big withal, and not venture himself into his Master's View, till by all the Force of Reason he has safely guarded his Tongue, and set a Watch upon the Door of his Lips. For there is somewhat so unnatural and shocking in an Inferior's spurning at one above him, in a Servant's rudely answering him that

that Protects, and Feeds, and Cloaths him, that he cannot too much guard against this Fault, and every Thing which has a Tendency to betray him into it.

## EJACULATION XIV.

**I** Understand the Drift of the Apostle in making, Not answering again, one Qualification of the believing Servant to be, that he shou'd not, (even tho' he were to have very severe opprobrious Words from his Master) return the bitter Expressions ; that he shou'd not be forward to answer when not ask'd a Question ; not murmur at his reasonable Commands ; not speak to him with Terms of Reproach, or in an haughty, loud, angry, or disrespectful manner ; but even patiently wait a proper Season to vindicate himself if falsely accused, and give his Master Answers that are Short, and Pertinent and Respectful.

And thus, O my God, do I purpose in my Heart to do. And I desire to be enabled to keep my Mouth from offending, as it were with a Bridle.

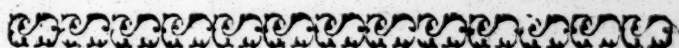
May I not be provoked unduly by any Thing he shall say to treat him rudely ; or return Reviling for Reviling. If he speaks to me with that Contempt, wherewith it is

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not fit I shou'd be treated, yet do thou forgive him. As to my own Part, since I consider, that I am less hurt by opprobrious Terms, than the Person using them, I will ever bear them patiently, as the Share of Afflictions, which is my Portion of Bitterness I am destin'd to taste, that I may not too much rejoice in the Pleasures I meet with here. Sanctify, O God, all Accidents which are unpleasant; and may nothing ever provoke me to utter any Thing, which Reason or Revelation tells me is misbecoming in the Condition of a Servant, and wou'd be either irreligious, or unmannerly, or forward, or indecent.

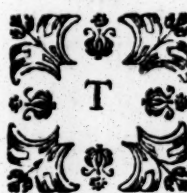
If he has any kind Qualities intermixt with his Virulence, I will then comfort myself with the Good I receive, and set it against the Evil; being thankful, that my Life, as it has uncomfortable Portions of Blackness to sowre it, has also a few Chequerings of somewhat pleasing to make it sweet. This is the Lot of Human Life in general; and whilst I am on this side the Grave, I will be contented, patiently waiting for a happy Dissolution, when the Terms of Living will I hope be better.

C H A P.



CHAP. XV.

TIT. ii. 10. *Not Purloining.*



THE Word Purloining properly signifies a surreptitious and fraudulent

§. 1.

*The Meaning of Purloining.*

taking away of his Master's Goods; 'tis, as *Grotius* observes, a soser way of expressing what is meant by Stealing. This Purloining is what a Servant may be guilty of several Ways.

§. 2. Thus for Instance, in all those Places where Servants are Bought and Sold, and they are just as much their Master's Stock

*The several Ways of being guilty of it.*

or Propriety, as any other Goods he has; it is a Purloining if he conveys himself from his Master's Service, even though he shou'd take nothing else of his Master's Goods along with him beside.

K 3

§. 3. Neither



*1st, By leaving  
a Service without  
sufficient Warning.*

§. 3. Neither are Servants that are only hired for a certain time, and then released from their Masters Jurisdiction, out of a possibility of doing any Thing like Purloining in this Sense. For 'tis properly this Iniquity which they fall into, if when hired into Service on the Condition of giving Warning, they leave their Places without so doing, and expose their Masters to the great Inconvenience of being without a Servant when they very much want one.

*2d. To do some  
Misdemeanor on  
Purpose to be  
turn'd off before  
the Time agreed  
for.*

And much the same Fault wou'd it be, if the Servant shou'd designedly so behave himself, as to force his Master to turn him off, before his Service is expired, doing somewhat which he knows will make him tired of him, and send him away.

For this is a fraudulent Way of getting rid of his Service sooner than it may be convenient to his Master's Affairs to let him be dismissed ; and whatever it may be, whether more or less, which his Master may suffer by so doing, so much does the Servant Purloin ; because by staying the full Time agreed upon he had prevented such Loss from arising.

*A more*

A more plain and direct way of Purloining, is when the Servant if entrusted to buy any Thing for his Master's Use, charges more to him in his Bill than he paid for the Things which were bought; or if when sent on a Journey, he brings in more Expence than he was at, and pretends such chargeable Accidents to have happen'd on the Road as in Truth did not befall him.

Thus again, when entrusted with any Provision, shou'd he give thereof to several Persons without his Master's Privity, who have no Right to receive it; or to such as have a Right, shou'd he deliver out such profuse Quantities, as will be more than enough for the Use it is given for, and

will be wasted: This is a Way of Purloining. The Former of these is properly Purloining, as it is a Manner of buying People's Friendship, purchasing a Title to Gifts or Good Offices from them, by giving them what is not their own, but ano-

*3d. Charging to his Master more for Goods than he paid.*

*4th. Charging Expences on the Road which he was not at.*

*5th. By giving away Provision without the Master's Knowledge.*

*6th. Or by giving larger Quantities of it, than for the Use design'd.*

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ther Man's Propriety ; it is a cheating their Master of his Goods, and so much is purloined as is given to them, whom nothing ought to be given to.

7th. *Earning of another, to the neglect of his Master's Work.*

Shou'd a Servant, out of greediness to earn something of another, and entitle himself to some Gratuity from him, be employed so long, or at such a time, as to neglect his Master's Business in the mean while, and make him a Sufferer by such Neglect ; this is a Purloining from him, is an unseasonable giving that Time and Service to another which his Master pays for, and he defrauds him of so much as the Loss shall happen to be, which he sustains by the neglect of his Business, for the sake of serving some one else.

8th. *Any waste of what is either to be Eat or Drunk.*

Again, when the Servant cuts more of any Sort of Provision, or draws more Drink than his Hunger or his Thirst requires, making Offals of Meat that are lost and thrown about the House ; or of Drink which becomes Dead by standing after it is drawn ; this is a Purloining, and a sort of it which is the more inexcusable, because generally owing to meer Carelessness, and is a making his Master a Loser without any Bodies

dies being profited by the Loss, and is a way of embezzling his Substance without any Temptation of Profit to the Servant himself or any one else.

Thus also, the Abuse of his Master's Horses by hard Riding, or any other Beast of his, by a Wanton, Extravagant, Careless, Im-

9th. Any ill  
Usage of the  
Beasts belonging  
to his Master.

prudent, Rough, or Unmerciful Usage of them, by which the Beast is hurt, or unfit for Service, or may lose its Life, is a Purloining, a clandestine Way of Robbing him of the Use of those Creatures, which he finds a great Loss in the want of, and it costs him a good deal to repair.

The Servant will want no farther Instructions upon this Head, or be at a loss to know, what does either *directly* fall under the Name of Purloining, or is so by *Consequence* and in *Effect*, if he will but learn to use every Thing that belongs to his Master, with that Fidelity, Care, and good Husbandry, as if his own Purse was to pay for them, and he himself was the Owner and Proprietor of those Goods which are his Master's.

For then he will not connive at either in himself, or any one else, the least Fraud, Alienation or Abuse of the minutest Thing of his ; considering, that he him-



self, wou'd not be willing to be so defrauded, or to suffer whatever is a Propriety of his own to be abused by Mens Folly, or wasted by their Extravagance or Neglect.

## EJACULATION XV.

**A**MONGST the various Ways of Purloining I find these to be some, viz. leaving my Place without fair Warning, charging more for Goods than I paid, more for Expences than I laid out, wasting any Provision, or giving it away where it is not allowed to be bestow'd, yielding my Time or Labour to others to the detriment of my Master, abusing his Cattle by unfair or barbarous usage of them; and knowing these to be several Branches of this Sin which the Apostle condemns, I will by the help of thy Grace, O God, be very careful to avoid them.

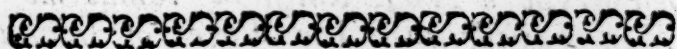
Often will I ask my self, if I was out of my own Purse to be at the Expence of This or That, shou'd I be willing to have it thus lost or wasted or abused? And the same Care, good Husbandry, and Providence, I wou'd use to save any Goods of my own, will I certainly use for the saving my Master's.

I will

*I will never abuse his Confidence in me, nor prove a Thief, whilst he thinks me a Man of Fidelity. The Wages of Iniquity will not fail to bring their Bitterness with them sometime, tho' not perhaps immediately. All the Gain I have shall arise from no Practices of Deceit, that neither the Beam out of the Wall may ever cry out against me, or the Timber concur in the Accusation.*

*Because this wou'd destroy that Edifice I am erecting, which is above, a Mansion without Hands Eternal in the Heavens.*





# C H A P. XVI.

TIT. ii. 10.

*But shewing all good Fidelity.*

§. 1.

*The Comprehensive Signification of this Passage.*



IF there be any Branches of Duty belonging to a Christian in the

Character of a Servant, which have been heretofore omitted ; and they have not been particularly enumerated, this one Sentence is comprehensive enough to take in all that are left behind, and engages the Servant to the Discharge of whatever Obligation he lies under from the Rules of Christianity, of common Honesty, of Reason, of Decency, and good Report.

For if the Servant be wanting in any of the Obligations above-mention'd, he must needs be deficient in some part of that *good Fidelity*

*Fidelity* which he owes, and does not come up to *Titus's* Rule of *shewing all good Fidelity*.

§. 2. The Word *Fidelity* is a Word of a Meaning vastly more comprehensive, than to denote the being just in not defrauding his Master ; it means all

*How comprehensive the meaning of the Word Fidelity may be here.*

Things by which the Doctrine of God our Saviour may be adorned. That Doctrine therefore being adorned by the Servants being Religious as well as Just, and the being Sober as well as Religious, and the being of a Civil, Modest, and Decent Behaviour, as well as Sober : And the same Doctrine being vilify'd, and transgressed where they are otherwise : The Servants must needs be Religious and Sober, and of an orderly Deportment as well as Honest, because their Fidelity will be otherwise Partial. Neither will they shew *all good Fidelity*, but *Fidelity* only in Part. They will indeed adorn the Doctrine of Christ by shewing Fidelity to their Master on Earth, but they will disgrace it as much by their Unfaithfulness to their Master in Heaven. But the Apostle will not away with a want of Fidelity in one Instance, that he may have the stronger hold of their Faithfulness in another. Be-



Because there's a sort of Connection and Dependance upon one another, that's visible in the whole Chain of our Duty. And there is a stronger Presumption on the side of one that shows his Fidelity in being Religious and Sober, that the same will shew it also in being more Honest; than there is on the Side of another who is not; for one that makes a Conscience of his Obligations he is under to his God and to himself, will very probably make one of those he is under to his Master. Whereas, the Man that can without scruple away with in himself any Swervings from his Duty to the Former, will also, when a seasonable Opportunity presents it self, serve his Master with no better an Hand, and as easily violate the Rules of Justice, as of Piety and Temperance.

*Tho' all the Sorts of Fidelity can't be particularly specify'd, yet Rules may be given to direct most of the Instances of it.*

§. 3. All the Sorts therefore, and the Degrees of Fidelity, which can possibly adorn the Doctrine of Jesus, are to be shown in the Actions of a Servant, that professes himself his Disciple.

Those Sorts can't be all of them particularly specify'd: There will always happen some Circumstances which vary and change

change the Nature of Actions, which can't be foreseen, and so not provided against by any stated Directions. His own Reason, if he does not cloud its Faculty of discerning by a vicious and intemperate Life, will tell him how he is to act when such Cases happen.

Only it will be adviseable for him to remember, that Flesh and Blood is weak, and apt to incline him to take that Part, which is either pleasant or profitable, whether it be strictly just or honest, or no. When therefore such Cases happen, as he can find no particular Rules of his Religion to

*An Instance of  
one Rule to direct  
our Fidelity.*

direct him in, he shou'd be cautious not too easily to give in to what his Worldly Interest, or his Fleshly Inclination will be indulged by, and will therefore persuade him to, but rather determine himself to the contrary Side, as the safest, and that which is at least the most generous Part, and freest from Selfishness and Partiality.

Unless he observes this Rule, he will be insensibly drawn into Acts of Dishonesty; because, whoever allows himself for the sake of his own Advantage, to do somewhat, which it is not very certain but it is unfair and prejudicial to his Master, will gradually come to dispense with himself

in doing what certainly is unfair : For we find by woful Experience that the Spirit of Delusion is apt to gain upon us when we once listen to it ; and when he has persuaded us to do that as certainly right which will fairly admit of a Doubt whether it be so or no, he will at length persuade us to do that as right which will scarce admit of any Doubt but that it is wrong, by finding some false Gloss or other to cheat us with ; and because having already gain'd upon us to do what we might well suspect was wrong, he has in some Degree overcome that great Awfulness and Dread to offend God, which does not suffer Men so much as to venture to do any Thing *deliberately*, which may but *probably* offend him. After this diminution of our Religious Fear, we are more open and capable of admitting such Suggestions, as will tempt us to a Breach of our Duty, which is usually the first Step towards Mens advancing to a most dissolute Life.

Whether it be therefore a Man or a Maid Servant, whether one in an higher or lower Office about the House, it will be ever adviseable to refrain from what may but be suspected to be an Act of Unfaithfulness to their Master, that they may by so doing keep their Consciences tender, and not admit too great a Latitude in the severe and strict Notions they have of Equity and Right,

Right, as the only way of effectually preserving themselves from any Progress, or running considerable Lengths in Injustice and Impiety.

## EJACULATION XVI.

**B**ECAUSE there may be several Branches of my Duty as a Servant, which may escape the Notice of any Writer upon the Subject, or by Varieties of Circumstances may be capable of manifold Alterations in the Precepts which it wou'd be proper to give in reference to them, inso-much that it wou'd be hardly possible to comprehend them all; therefore, this shall be my Rule of conducting my self, with regard to what can't be easily reach'd by any Treatise; that I will in general show a very exact Fidelity in every Thing I am employed about.

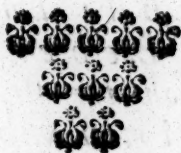
And lest through the Subtilty of the great Deceiver of the Brethren, I shou'd sometimes deviate from the strict Rules of Justice; whenever I meet with any Case which has a Doubt whether it be honest to act in or no, I will forbear to act at all: If it shou'd happen that I must needs be an Agent, I will lean to that Side rather to which my own Interest does not incline; lest I shou'd out of Selfishness do any Thing derogatory to the Obligations of an universal Fidelity.

But

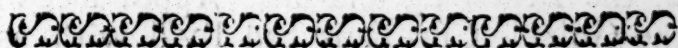


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*But why do I promise this of my self, without expressly mentioning, that I will by the Grace of God do as this Rule directs. For I remember, O Lord, that St. Peter's Fall was the just Punishment of his Confidence; and I shall be in danger of showing Fidelity in no Instance, if upon the bottom of my own Strength I shou'd promise it in all. To thee alone will I have recourse for Assistance; after the obtaining of which, the Powers of Grace will render easy what was not possible by the Force of Nature.*




C H A P.



C H A P. XVII.

TIT. II. 10.

*That they may adorn the Doctrine of  
God our Saviour in all Things.*

 F we are fully convinced of the Truth of the Christian Religion, and are firmly persuaded that its Rules come from God, that its Promises are very certain, and that it is every way becoming a Reasonable Man to assent unto it as True, and to practise it as Right ; we shall think it to be but just to credit this Religion we avow and profess, and not live under the Profession of it in such a manner as wou'd make a Person who is a Stranger to it abhor it ; as it is natural for any Stander-by to do, that sees its Professors to be generally of a dis-  
solute

§. 1.  
*The Reasonableness of adorning the Doctrine we are convinc'd of the Truth of.*

solute and corrupt Conversation. And if at the Beginning and first Appearance of the Gospel, Christians had liv'd with as much Licentiousness as now, their Numbers had never increas'd : Men would have said, ' If this it is to be Christians, if ' such loose, extravagant Lives, be a Sam- ' ple of their new Religion, give us ra- ' ther *Judaism* ; or let us continue any ' Thing, Heathens and Idolaters still, than ' cleave to a Profession, the Adherers to ' which are the most impious, unjust and ' filthy Livers.

Therefore should Servants, amongst the rest of the new Professors of the Gospel in ancient Days, have been for the most part sawcy, and dishonest, and profane, Christianity wou'd certainly have been ill spoken of upon their Account : No Masters wou'd have hir'd them, nor any Servants been converted to their Religion, but wou'd have abhorr'd it, for the Sake of their Example.

*Servants not to bring a Disgrace upon the Christians of that Persuasion they are of.*

§. 2. Altho' we have now amongst us no Heathens, which a Servant, or any other Christian, can offend by a wicked Conversation ; because of their not being present to be Witnesses of it ; yet

yet may Servants, by a Looseness of Living, bring a great Scandal upon that Christian Persuasion they are of, and give Occasion to other Christians, that differ from them as to some particular Points of Belief, to revile the Christians of that Name which these distinguish themselves by.

Thus, for instance ; if the Servants of the Church of *England* are ordinarily very wicked, beyond the Servants of *Presbyterians*, *Papists*, &c. the Church of *England* is then greatly discredited by 'em, is but ill thought of amongst the great Variety of Christians of other Persuasions ; and such Servants, instead of *adorning*, do but sully the Reputation of it, sinking its Credit to that degree, that it can never enlarge, but must every day sensibly decrease in its Numbers. And when young People, that have been virtuously brought up, seek for Services, they wou'd be afraid to venture into a *Church-of-England* Family, if the Discipline of that Family be less strict ; and if from the common Observation which they have made of Servants in this Communion, there be greater Danger of sinking into Viciousness and Libertinism, than if they were to put themselves into some Family of a different Opinion in Religion.

Where-



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Wherefore, altho' the Servant lives not in view of any professed Pagans, as that these shou'd be scandaliz'd at Christianity, if he shou'd disgrace the Gospel by Impurity or Unfaithfulness to his Master; yet because he lives amongst Christians of different Sects, I wou'd by all means exhort him to live so, as to give no just Occasion to these to quarrel with the Church of *England*; but that by an universal Purity and Uprightness he wou'd adorn the Doctrine of God our Saviour; that neither professed Pagans if there were any such, nor Christian Sectarists, of whom there are many, may either one or the other have cause of Prejudice; the Former against Christianity in general, and the Latter against the Church of *England* in particular.

*Servants shou'd reflect upon the great Mischief of setting ill Examples.*

§. 3. Servants do not (God knows) sufficiently consider, that if they don't by obeying Christ's Rules adorn his Gospel, they bring a Scandal upon it. They don't enough remember the great Mischief they do by the Infection of their ill Examples.

For the lower Servants in great Houses having generally but a mean Education,

and being not throughly instructed in the Grounds of their Religion before they are put to Service, do presently, if they meet with ill Examples to seduce them, become corrupted thereby, growing Profane and Atheistical, quickly forgetting that little they had learn'd of Religion, and are carried away by the Servants that set them these monstrous Patterns of Vice, to be Companions with them in all their Follies, to the ruining their Immortal Souls; for by being Sharers with the Devil in all Acts of Disobedience now, they will share with him in that accursed Doom which is his Portion hereafter.

Let the Servant then with Horror reflect, that if a Fellow Servant of his, comes through the Prevalence of his ill Example, to imitate him in either Swearing, Lying, or Drunkenness, or Debauchery, or neglect of Religion, God will surely place the Sins of this corrupted Fellow Servant to the Account of him, who by his Example corrupted him; and when this Corrupter is delivered up into the Tormentors Hands, the Hands of those Fiends of Darknes which are to be the Executioners of God's Wrath, and the Instruments of God's Vengeance, he shall have a numberless Addition of Stripes for

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for having being thus accessary to the Loss of other Souls, as well as his own.

Let him think of this, and be resolv'd, as he wou'd avoid an everlasting complicated Portion of Misery, *to adorn the Doctrine of God his Saviour* ; which that he may know how to do, I shall subjoin an Account of what Practices will much adorn, and what will much disgrace it, persuading him to cleave unto the one, and to eschew the other.

## EJACULATION XVII.

**T**HERE are no Persons against whom severer Woes are denounced in the Gospel, than against those by whom Offences come. It were better that a Millstone were hang'd about my Neck, and I drowned in the Depth of the Sea, than that any one shou'd be scandaliz'd by any Actions of mine, shou'd have cause to detest the Profession of Christianity, or be embolden'd by the Warrant of my Authority or Example to break any Precept of it, which they shou'd observe.

It is my Desire, O God, that no one shou'd ever from any Practice of mine have reason to speak otherwise than in praise of the Christian Profession ; May I ever by an  
Exemplary

*exemplary Piety so adorn the Doctrine of my Saviour, that I may make every Witness of my Conversation admire both my Religion as a Christian, and the Beauty of my Conformity yielded to it as a Church-of-England Man.*

*May the Light of my Pattern which I set to others, carry visibly along with it the Rays of Innocence and Purity, and cause every Spectator to glorify the Common Father of us all in Heaven.*

*Infirmities will necessarily cleave to sinful Dust and Ashes ; but let them not, O my Lord, be Great Ones, to give Offence to the Weak ; but only such slight Ones as may be sufficient to keep my self humble, and such as Men must discern to be, not the Result of a Depraved Will, but the Misfortune of an unhappy Composition.*







## DISCOURSE I.

*A Persuasive to the particular Duties,  
by which the Servant may adorn the  
Doctrine of God our Saviour; and  
First, to an Attendance upon the  
Devotions of the Family.*

## §. I.

*Servants not  
to contrive Ex-  
cuses or Business,  
when they shou'd  
attend the Pray-  
ers of the Family.*

HERE-EVER  
there is a  
Master of a  
large Family  
who has that  
due Regard

to maintain a Sense of Re-  
ligion amongst his Dome-  
sticks, which he as a Christian ought,  
there will unquestionably be particular  
Care taken for the having publick Devoti-  
ons daily performed, either by himself, or  
by some one retained in the Capacity of a  
Chaplain. When either of these two is  
the Case, let every Servant give a Reverent,  
a Faithful, and constant Attendance at  
them ;

them; not studying Excuses, and industriously contriving Business at the time of Prayer, that they may be absent; but rather forecasting to attend, and so disposing the Work, that no part of it be to be done, when the time of Prayers is come.

§. 2. It is to be feared that Servants are generally too slack in the performing the Duty of Prayer in private; that they frequently rise and go to Bed without calling upon God to

*The Master  
shou'd see to this,  
because of the  
negligence of their  
Servants as to pri-  
vate Devotion.*

protect them, without acknowledging their Sins, asking Forgiveness, and thanking him for his Mercies: Or else, if their Prayers are not totally neglected, they are often said so carelessly, and with so little Devotion, that no Blessing can be hoped for in answer to them; how then shall a Master who has the care of those of his Household, to see that the Fear of God is preserv'd amongst them, acquit himself of that Obligation, unless he does either by himself, or Chaplain, make use of such publick Devotions, and so strictly require all the Members of his Family to attend at them; that he may be assured, that God has the Honour paid him by his Domesticks, which is his Due? That he has

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Thanks duly return'd him for the Mercies they daily receive, and that the Transgressions they daily commit are confessed before him, with request for his Forgiveness, that they may not bring a Curse upon that Family in which they are committed.

*How shameful it is for the Servant to be backward to attend these Devotions.*

§. 3. And can the Servant need to be called upon to join in this Duty? Let the Wretch that is negligent in this Respect, and wants Intreaties or Threats to bring him to it, blush as often as he sees himself; as he sees that he lives, that he's well, that he has Cloathing, has Food, has all the Comforts of Life; is protected from Thousands of Dangers by Night and Day, from Pestilential Diseases, broken Limbs, from Sickness and Numberless Others. Let him be confounded, as often as he thinks of God's Benefits to his better Part, his immortal Spirit; that he sent his only Son to redeem it from eternal Ruin; that he sent this Son to teach him also the Way to Happiness; that he daily employs his Holy Spirit to sanctify him; that he has destin'd him to be born and bred in a Country where the Light of the Gospel shines; where all the Means requisite for the obtaining of Grace now,

I

and

and of Glory hereafter, are plentifully afforded. When he remembers these transcendent Mercies of God let him blush and be confounded at his Backwardness, to thank him for them ; and be ashamed of his own Ingratitude, that he does not fondly seize upon every Opportunity that presents it self to give him Homage and Adoration. That he does not think it one of the greatest Happineffes of Life to be in a Family, where he has a Call to do this which is certainly his bounden Duty, and ought to be his Choice and Approbation.

§. 4. And yet (God knows, tho' it were well for them if he knew it not) the Servants in great and little Families, (I wish the Observation was less general) hear the Summons to Prayers with a great deal of Unwillingness ; the Sound of the Bell is irksome, and they wou'd shun the Duty by any possible Excuse that is to be found ; tho' I am truly sensible, that there is no Duty in the whole List of those which our Christianity enjoins, that has a more immediate Tendency to the making us compleatly new-Creatures, and the forming the Image of Jesus in Us, than this of Prayer, if it be perform'd with that Gravity and

*The lamentable Backwardness of Servants to this Duty.*



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Intenseness that it ought; but however, as apparently efficacious as it is to the furthering our Eternal Welfare, but little Regard is had to it; tho' shou'd a Proposal be made to the same Servants to go to see some foolish Pastime or Diversion, at which their Innocence might be endanger'd, their Affections strongly seduced from the Things of the other World to those of this, their Thoughts stuffed with such idle Images, as hardly for several Days afterwards to admit any Thing serious, to the great deforming the Heavenly Features of the Soul, and disqualifying it for the Enjoyment of God, tho', I say, shou'd a Proposal be made to them to go to some idle Diversion, where all this real Mischief is like to ensue, you'll find they'll listen to it with Greediness, all Business shall be laid aside to go after it, there is no need of a second Call or Invitation, because the least Overture that has a Tendency to any Thing of this Kind is cherish'd at the First.

*Their extreme Folly in being so.* §. 5. Alas! to these poor inconsiderate Wretches, these thoughtless and giddy Creatures, that have no kind of view to the Tendency of Things, no true Notion of what is beneficial or hurtful,

hurtful, but are fond of Poysons, and nauseate the Restoratives of their Health. Innocent Diversions indeed, in a proper Measure, and at proper Seasons I wou'd not exclaim against : But why is every Thing to be preferr'd before God ? Why is his Service to be slighted for the sake of attending upon every Foolery which our Humour is pleas'd with ? Why must the most perfect Being be treated as the most imperfect and contemptible ? Will not he require this one Day at our Hands with great Severity ? He certainly will : And it were Ten Thousand Times better for us, that we had never known there was such a Being, than after having known him, to use him thus ill, as we do by taking all Opportunities of escaping from Prayers, and any other Duty, which is as much an Act of Homage and Adoration of Him, as Prayer confessedly is.

§. 6. Let that Servant, who either never sins against God, or never receives any Mercies at his Hands absent himself from giving

God this Testimony of his Duty, of his Fear, of his Subjection, and his profound and awful Respect ; but if he does receive Mercies, as I am sure he does, and have

*God's Long-suffering and Mercies should oblige him to Prayer.*

specify'd but a little before what they are ; if he does sin, as I'm confident he does, why does he refuse to appear with the rest of the Family to thank him for the one, and to implore his Pardon of the other ?

I wou'd intreat the Servant therefore, with all the Powers of Persuasion I am Master of, to attend at the Prayers of the Family very duly ; and when he is there, to fix his Attention strongly upon the serious and important Business he is upon, as he will answer the Impiety of his Negligence and Indevotion before God. And as he means to be friendly to himself, by taking the most likely Steps of procuring the Dews of the Divine Blessing to descend upon him from above, and to prosper him in this present Life, and the Life which is to begin when this is done.

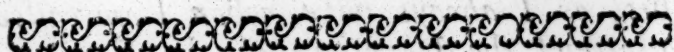
## EFACULATION I.

**T**HE Mercies I receive from Thee, O my God, are so very numerous, and mine Iniquities so far exceeding all Computation, that I shou'd look upon my self to be either perfectly stupid, or else given up to a Reprobate Mind, was I not to take all Occasions to thank thee for the one, and to bewail my Wretchedness on the Account of the other. Whenever

Whenever therefore I have a Call to do this, as I always have, when I am called to attend the Devotions of the Family, I will gladly seize the Opportunity, and with great Earnestness and Attention, with Fervour and Unweariedness make then my Prayers, and offer up my Thanksgivings; that my Sins may be blotted out, and thy Mercies continued in the same full Streams, they flow in unto me at present.

I will study no Excuses to absent my self, but contrive my Work in such a manner, that I may never be hindred from giving Attendance. Life is short and uncertain, and I know not how many Opportunities I may have yet to come; this perhaps may be the last. For fear I shou'd have no other, I will take the present, and breath out all the Accents of my Penitence and my Praise with that ardent Affection, that I will extort at once a Pardon for my past Transgressions, and an Order from the Throne of Grace to have all the Store-houses of thy Mercies opened to me.





## DISCOURSE II.

*Being a Persuasive to the Servant to frequent the Holy Communion.*

### §. 1.

*The Doctrine of our Saviour how adorn'd by the Servants frequently communicating.*

NOTHER  
A  
Duty, by  
fulfilling of  
which the  
Servantwou'd

adorn the Doctrine of God our Saviour, is the frequent receiving the Holy Communion. This being one of the solemnest Acts of our Religion, and that which the Professors of the Gospel do not ordinarily join in without good Preparation and Seriousness; it will argue the Servant to have a very commendable Sense of Religion, and a Desire to acquit himself as a Christian indeed before God, that does by an Examination of his Life, and by all the other Methods of Preparation for that Holy Table, which the pious Treatises upon this Subject direct, prepare himself for a worthy receiving of those holy Elements.

§. 2. And

§. 2. And wou'd it not in truth be a Shame for the Servant, above all other Christians, to refuse to come to the Lord's Supper? For does not he remember that it was *the Form of a Servant*, which Jesus submitted to take? That he chose a Condition of Life to appear amongst us in, not superior to that of his? And in all the Parts of his Conversation he acted as one, that came not so *properly to be ministred unto as to minister*? Being therefore thus in a Servant's Form, he has done Honour to a Servant's Condition, and was contented to be called by such a Name as these are called by. Having thus humbled himself to become as one of them, this methinks shou'd engage the Servant especially to remember his Life, his Death, the Circumstances of his Sufferings, the End for which he suffered, the glorious State of Liberty the Servant is recovered to by means thereof; a Liberty from the Power and Dominion, and Punishment of Sin, a Privilege of being Coheir of the same Heavenly Inheritance with his Master.

*Why a Shame for Servants above all other Christians to neglect it.*

§. 3. The:

*The Behaviour  
of the Soldiers in  
an Army will re-  
proach them if  
they don't.*

§. 3. The common Soldiers of an Army love the General that condescends sometimes to be as one of them, converses freely amongst them; Eats and Drinks as they, and lies no softer; that administers Refreshment and Relief to them when they are faint or sick. The Remembrance of such a General, both whilst he lives and after he is dead, is pleasing to them: When he calls upon them to bear him Company in an Enterprize of the greatest Toil and Danger, to fight against Powerful and Implacable Enemies; they follow their Leader with Cheerfulness and Courage, press through Fire and Water, and rush amidst numberless Weapons of Destruction.

And will not the Servant do as much as a common Soldier, for the Captain of his Salvation which he is lifted under, when that Captain became as a Servant, Eat and Drank and lay no better; convers'd as familiarly with the Bondman as with the Free, with the Servant as with the Master, fed them when hungry, and healed them when sick, cured the Centurion's Servant (*Luke 7. 10.*) not with less readiness than he rais'd the Ruler's Daughter, (*Mat. 9. 25.*) Won't

25.) Won't the Servant, I say, with Pleasure remember such a Captain of his Salvation as this? Won't he repair to the Feast appointed for the calling of his Acts and Sufferings to Mind? Won't he follow this Captain, and fight under his Banner, against the World, the Devil and the Flesh, and boldly venture with him to oppose the *Rulers of the Darknes of this World, and Spiritual Wickednesses in high Places?*

§. 4. If he won't, he's by far more ungrateful than a common Soldier, Base and Cowardly in such fort as he wou'd be asham'd

*Will impeach him of Ingratitude and Cowardice.*

to be, a false Defenter of his Colours; a Traytor under the Disguise of a Loyalist; without the least Dram of either Gratitude or Generosity, or Bravery in his Composition. Let the Servant reflect upon this, and think how scandalous it will be to lye under all the Weight of this just Reproach. And when he has seriously considered, that the Son of that great God, to whom all the mightiest Monarchs on Earth, and all the Angels in Heaven are not worthy to be compared, either for Power, or Splendor, or Majesty, did chuse, when he came to converse amongst Men,



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*to put on the Form of a Servant, rather than that of a Prince and mighty Potentate, tho' the whole World was his, and all that is therein :* When he has seriously considered this, and reflected what vast Returns of Thankfulness and Obedience this calls for at his Hands, let him resolve in a more particular and devout manner, to dwell upon this Subject, and furnishing himself with some or other of those Pious Books of Preparation for the Lord's Table which every where abound, make ready to feast with him there in a worthy manner. If he does this with the Devotion and Preparedness he ought, he will of course be brought by degrees to do whatever may adorn the Doctrine of God his Saviour.

*No need to specify more Duties to one that well prepares himself for the Communion.*

§. 5. I need not bid him do this or that, or point out to him to correct one Error or avoid another ; for he will, before he thinks that he can be worthy of the Bread and Cup, state his Accounts with God, call his Actions to remembrance, find out every wandering of his from the Divine Law, lament his Folly for so doing ; resolve against it hereafter, and watch over his Ways better for the future, guarding more especially against the

the Sin which used to be his Favourite; which did so easily beset him, and was more frequently the Occasion of his Transgressing.

These are several Branches of Preparation which the Treatises upon the Sacrament do usually teach the Readers to run through; and they so directly tend, and so admirably serve to acquaint People with the Condition they are in; to give them a View of what Advances they make in Goodness, or what Progress in Sin; that I wou'd admonish the Servant by all means to take every Opportunity which offers it self to perform this Duty, as what will be on all Accounts extremely beneficial to him, with respect as well to this as to a better Life.

§. 6. To this Life, as it will of course entitle him to the Reputation of one who makes a Conscience of his Duty to God; as it will help him to the Sight of whatever Blemish there is in his Life, and to the Assistance of God's Grace to amend it; and with reference to a Life that's better than this, as it will prepare him against the final Day of Accounts, will be a means of his rooting out whatever Sin can possibly

*Communicating  
beneficial with re-  
gard to this Life  
and that to come.*

bly be a Bar to the Claim he will then make of Acceptance in the beloved Jesus, inſomuch that nothing will hinder, but an Entrance will be adminiſtred to him abundantly *into the Kingdom of God our Saviour.*

*What Suspicions a constant neglect of the Communion will expose the Servant to.*

§. 7. Shou'd the Servant be ſo much an Enemy to himſelf as not to follow this wholeſome Advice, but live in an almoſt conſtant neglect of this command of his great Maſter

Chriſt Jeſus, he muſt needs make all that are Witneſſes of this Neglect ſuſpect that he has ſome very great Sins, which he ſecretly indulges himſelf in the Commiſſion of, which hinder him from approaching to that awful Supper, and which he is fully reſolved not to part with; as he knows he muſt, if he ſhou'd at the Lord's Table devote himſelf in good earneſt to the Service of Chriſt, who cannot ſuffer any unmortify'd Sin to lodge where he has the Rule; *ſince Light has no Fellowship with Darkneſs, nor Chriſt any Concord with Belial.*

His being ſenſible of this, makes it very ſuſpicious, that the Servant is a ſly and ſecret Sinner; that he hugs ſome foul  
Iniquity

Iniquity in his Bosom, however fair an Outside he carries, or else he cou'd have no allowable Reason to absent himself from the Communion.

'Tis very likely that he is either a Drunkard, or an Whoremaster, or Lewd, or a Swearer, or Dishonest, or in some other Respect a Libertine; it being otherwise not imaginable, that he wou'd neglect this plain Command of Christ Jesus, in *doing this in Remembrance of Him*. And it will be very hard for him to convince his Master that this is not the Case, who knows he cou'd have no reasonable Let, unless some Vice be harbour'd which he is not to be made privy to. The only Way to remove this just Suspicion, is to go with due Preparation to the Communion; which will be a Testimony that he either has no such heinous Fault which he lives in the habitual Commission of, as that he shou'd refuse the Communion for the sake of retaining it; or else, that if he has heretofore had any such, he is now resolved with God's Grace, which he seeks for in the Sacrament, one of the Means God has ordained to convey it, to part with it, that it shall no longer defile his Conversation.

This wou'd be indeed an *adorning the Doctrine of our Saviour*, a Sign of a due Veneration



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Veneration had to his Precepts, that the Servant does not carry the empty Name of being a Christian, without having the Marks of that holy Profession visible in his Life. That he is retain'd to the Service of God, whilst a Servant of Man, and will serve the latter of the two more faithfully for not having deserted the former. Having recommended it to the Servant by his joyning with his Fellow Christians in the Communion of the Body and Blood of Christ, to adorn the Doctrine which his Saviour taught, I shall add no more: But if he wants any Knowledge of the Nature of this Ordinance, or to have any Scruples about the attending upon it satisfy'd, and his Doubts removed, I refer him to those excellent Books, which are written wholly upon the Subject, such as that of Mr. *Kettlewell* and others; and to the sound Instructions of the Chaplain in the House he lives; or else the Minister of his Parish; from any of which he cannot fail of receiving all that Satisfaction and Knowledge, which it is reasonable for him to be furnished with, in order to qualify him for the Lord's Table.

Tho' after having persuaded him to the Duty of Communicating, there wou'd seem to remain nothing farther to be said, because he that worthily does that, will endeavour

endeavour to the utmost to bid adieu to every Vice, which he has, and go in quest of every Virtue which he has not; yet the more effectually to preserve the Servants from one or two Sins, which are very predominant amongst them, I shall be a little larger in speaking concerning them under this Head, which was reserved for the pointing out those Sins by which the Servants were so far from adorning, that they greatly discredited the Doctrine of the Holy Jesus.

## EFACULATION II.

**T**HERE is somewhat in the Character of my Lord and Master Jesus Christ very engaging; He condescended to a Condition of Life, which, view'd in its outward Appearance, was not better than that of mine. The whole Earth was his, and yet he did not cloath himself with Purple and fine Linen; He was Lord of the Universe and yet had not sometimes where to lay his Head; he came not to be ministred unto but to minister, and did by so doing appear in a Servant's Form.

*This look'd so much like an emptying himself of all Worldly Greatness, that methinks the Captain of our Salvation is a*  
most

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most wonderful Instance of Humility, and has by his admirable Condescension engaged the Affections of every Soldier that is listed under his Banner, but of us more especially, whose Condition of Life, as it is a ministering unto others bears in that Respect such a Likeness to his, that we may in some Sense reckon the Saviour of Mankind of our own Class; and reckoning him as such, will most chearfully follow him as our Leader, obey him as our Commander; remember him as bravely encountring Death, facing the King of Terrors to rescue his Army from the Dominion of the Grave, and the Doom of an Eternal Misery, and to give us an Inheritance, where we shall have the Names of Servants changed into that of being Kings and Priests unto God.

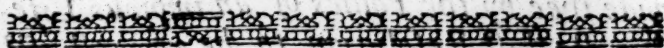
Therefore, O my great Leader and Captain of my Salvation, that wast descended from the Seed of Abraham, and clothed in the Form of a Servant, I will, as often as I am invited to celebrate that Feast, where I am to remember thy Life, and Death, and Sufferings, repair unto it out of a profound Respect I have to the Memory of thy illustrious Example. I will celebrate it in the Dress and Livery thou hast appointed me to appear in, I will cloath my self with the Ornaments of Gratitude in Sense of thy inestimable Blessings; of unfeigned Sorrow  
in

*in sense of the unworthy Returns I have made thee by the Follies of an impious Life ; of a stedfast Resolution to be more strictly devoted to thy Service hereafter ; and of an unbounded Charity, that shall at all times shew it self by an universal Beneficence to the Souls and Bodies of all that partake of Human Nature.*



DIS-





# DISCOURSE III.

*An earnest Exhortation to refrain from the Sins by which the Doctrine of our Saviour is very much scandalized.*

*Concerning the Sin of common Swearing.*

## §. I.

*The Sin of common Swearing one of the most inexcusable Sins.*

THE first of the Sins I shall enlarge upon in order to dissuade you

from it, is common Swearing. This is a Folly which is very frequent amongst Gentlemens Servants, and which has the least to be said for it of any of the Sins Men are ordinarily guilty of.

And because there is the least Temptation of any kind to commit it, it will surely be the more severely punished when all Offences are put into the Balance to be weigh'd, in order to receive the just Portion of Punishment according to the Size of the Temptations which solicited the Sinners

Sinners, and other Circumstances by which the Faultiness of Actions is either heighten'd or diminish'd.

§. 2. For what can possibly be alledg'd to excuse it ? It is not pleasant, for there is not one Sense gratify'd by it ; Neither the Sight, nor Smell, nor Taste, nor Touch, nor Hearing, is entertained therewith : It does not make a Man more observ'd or fear'd or regarded, than if he was not to swear at all, except for the first or second time ; for afterwards the Oaths become so familiar, that the Man is no more minded when he uses an Oath than when he speaks without one.

*The absurd  
Pleas to excuse  
it answer'd.*

§. 3. If he thinks it sounds genteel, let him remember too that it sounds Mean and Porterly ; and then consider, whether his Swearing more raises him to the Quality of a Gentleman, than it sinks him to the Meanness of the most Base and Vulgar Sort.

*Such as its  
sounding genteel.*

Does he think it makes him seem Brave, and Resolute and Daring ? Rather the very contrary, for Cow-

*Its making  
him thought  
Brave.*

ards

ards generally abound the most in insulting bold Language to conceal their Cowardice, and terrify others into the Belief of their being Courageous; whereas the truly Courageous is cool and silent, and uses no such cowardly Artifice to hinder his Adversary from making Tryal of his Bravery in Action.

*Its making him  
thought free and  
not cramp'd with  
Religion.*

If he fancies that Swearing carries a Freeness and Gaiety in its Air, and makes him look like one that does not cramp himself up with the Cords of Religion, then he is fool enough not to understand what Religion is, that it does not require Men to look Sheepish, and be Precise or Stiff in their Behaviour, but teaches them a Frankness and Openness of Carriage, and only chains them up from such Behaviour as weak Heads call by the idle Name of Gaiety, but Men of Sense by the Name of Froth and Folly, and wou'd render them Objects of any ones Ridicule, rather than Admiration.

*Religion no  
Check to true  
Wit.*

§. 3. Religion therefore is no Cramp to the Sallies of Wit, but only its Extravagancies; not to manly and ingenuous Pleasantry, but to Profaneness

ness, and such empty Rattling, as like that of a *tinkling Cymbal, is abundant in sound*, but utterly destitute of Sense; and is so far from being a Mark to distinguish a Man's Ingenuity, that it is really a wretchedly low Pretence to it, which the shallowest Capacity can at any time, even when the Fancy is most of all Barren, and heavily indisposed to any Thing facetious, rise to.

§. 4. If the seeming to be bound with the Cords of Religion is a Thing much to be feared, it is much more deserving a Man's Fear, to be

*Better to be bound with the Cords of Religion, than those of Mens foolish Opinions.*

ty'd down to a Regard to what the worst part of Mankind thinks. The Cords of Religion are the Cords of a Man, tying us down to nothing but what is strictly reasonable, and becoming the Dignity of Human Nature; but those which bind us to a Regard to what Fools and Madmen say, are the Cords of Folly, which tie us down to a Necessity of committing all kind of Indiscretions.

And the Servant that swears because he wou'd not seem cramp'd by Religion, shows that he is cramp'd by somewhat which he has far more reason to be ashamed of be-

M

ing



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ing fastened by ; and acts the Part of one, that for the sake of being thought more significant, quitted the Service of a Wise, Sagacious Prince, and left attending upon his Person, to become a Footman to his Buffoon, to be sent upon all the idle Errands, which a foolish Noddle cou'd invent ; chusing rather the Fetters of a Service which wou'd make him contemptibly ridiculous, than of one which was Creditable and Ornamental. Thus it really is with him, who to avoid the being thought cramp'd by the Rules of Religion, does by Swearing or Drunkenness, or any other Sin, confine himself to act agreeably to the Humours of the Profligate and the Giddy. Let the Swearer be ashamed then to trust to these weak Reasons for his Excuse, which will prove as very *a bruised Reed as Egypt, deceiving the Hand and hurting it when it depends upon it for support in an Evil Hour.*

§. 5. Whatever Servant  
*Directions to* this Leprosy cleaves unto,  
*cure the Sin.* wou'd do well to observe  
the following Directions  
to be cured of it.

First,

*First*, Let him often consider, that God will severely judge him for his Words as well as Actions; it being by our Words that we are taught that *we shall be hereafter Justify'd or Condemn'd*, Mat. 12. 37.

*1st, To consider that God will judge us for our Words.*

*Secondly*, Let him desire some sober Companion of his, with whom he frequently converses, to rebuke him as often as he observes him to have transgressed with his Lips; and always take it Patiently and Kindly when he is thus rebuked; lifting up his Thoughts to God immediately in some such Ejaculation as this; "*Learn me, O Lord, to keep my Mouth as it were with a Bridle, that no corrupt Communication proceed from it; for I remember that Man's Religion to be vain, that bridleth not his Tongue, I know also that thou hast said, Swear not at all: And remembring and knowing this, I resolve with thy Grace, that the Words of my Mouth, as well as the Meditations of my Heart shall be always acceptable in thy Sight, O Lord my Strength and my Redeemer.*"

*2d. Desire a Friend to rebuke him.*

*Thirdly*, Let him cautiously avoid the Occasions of his Swearing heretofore; if the Cause has been

*3dly. Avoid the Occasions of his Swearing heretofore.*

the entering into a Dispute upon any Subject that much affects him, let him carefully shun the entering into that Subject hereafter : If it has been owing to his losing at Play, let him either forbear to play at all, or play for so very moderate a Sum, that he can bear the Loss of it without any manner of Concern. If it has been caused by any Provocations, or Affronts that have been offered him, let him always for the future, when he finds the same is like to happen again, go from the Company of the Person the Provocation or Affront is expected from, and decline by this means the Hazard of being prompted to say any Thing Blustering and Profane.

*4th. To consider, that Swearing will by degrees bring him to a Life of universal Prophaneness.* *AM*

*Fourthly,* Let him consider, that there is nothing which will sooner reconcile a Man to a Life of universal Prophaneness, than the conniving at in himself this Habit of Swearing. The often and wanton use of the tremendous Name of God, roots out by degrees that awful Fear we shou'd ever retain of the Supreme Being, and brings us soon to an open Contempt of the Person whose Name we have been wont to use with Cheapness, and after a Ludicrous Manner,

Manner. Upon this Account it is, that the Swearer is in danger of advancing insensibly into the utmost degeneracy of Manners, and of abandoning himself to a thorough Impiety, till he comes to the Pitch of Atheism and Infidelity. And when once it comes to this, he must expect that God will *give him up to a Reprobate Mind*, will no longer watch over him for his good, but yield him up to the guidance of all his violent Lusts and Affections, and deliver him over to the *severest Bufferings of Satan*, impower him by his Temptations to bring him to a full Maturity and Growth in Wickedness; and to cut him off at length when he shall be compleatly *ripe for Destruction*, and fit to be gathered into those dismal Mansions of Sorrow, which Himself with all his Apostate Legions are for ever destin'd to.

This, one wou'd think, if the Servant apprehended to be a certain Consequence of an Habit of common Swearing, if he considered that these dismal Effects will all of them flow from it, as from a Cause naturally apt to produce them, he will labour in good earnest to bridle his Tongue, and suffer no Oaths, or any Thing which has a Likeness to them, whether they be Curses, or a light and frequent using of the Name of God or Jesus, to stain his Conversation.



5th. To read  
God's Judgments  
against Swearers.

*Fifthly*, Let him read the Judgments of God which have befallen the Men who have been remarkable for it. I have read that Bishop Ridley, in a Sermon at Paul's Cross, made mention of "a Youth that was a notorious Swearer ; whom as he was riding in Company with several Gentlemen, (one of which upon hearing him abound in his impious Language) reminded that he shou'd one Day answer for his Expressions : The Youth resented the Gentleman's taking notice of him, and bid him be concerned for his own Winding Sheet. Still the Gentleman persisted in acting the kind Part of a Monitor, exhorting him to amend, for Youth was no Entrenchment against the Assaults of Death, whose Approaches are sudden, unexpected, and without regard to the difference of Age ; for the Observation is alike true of Men, as it is of a Flock of Sheep, from which the Marker is furnished with Lamb Skins as well as Sheeps, Youth being no Protection against the impartial Stroke of Death. Gods Wounds ! said the young Man, now very greatly enraged, Care not for me, and continued to break out into Oaths more horrible than before ; quickly

“ ly after coming to a Bridge, he furiously  
 “ spurr’d his Horse, that he leap’d over  
 “ the low Wall on the Side, and the Pre-  
 “ cipice was great enough to kill the  
 “ Man, and with these Words as he was  
 “ falling, *Horse and Man and all to the*  
 “ *Devil.*

§. 6. Bishop Ridley was  
 a Man of that Repute for  
 good Sense and Integrity,  
 that he wou’d not deliver  
 a Falshood from the Pulpit, or any Thing  
 of this Kind without a very credible In-  
 formation. There is nothing in it which  
 sounds improbable ; and tho’ ’tis often not  
 safe pronouncing particular Accidents to be  
 special Judgments for any Sin we may  
 single out ; yet this fatal and very remark-  
 able Disaster, being so immediately con-  
 sequent upon his prophane Swearing, and  
 showing an outrageous Contempt of Piety,  
 and every one that profess’d it, we can’t  
 be thought uncharitable, if we pronounce  
 this to be a visible Judgment of God up-  
 on Swearing.

*The Remark on  
 the foregoing  
 Story.*

If God did then by a manifest Judg-  
 ment vindicate his Honour against an In-  
 sult of it, he may and he can Now ; for  
 he is *Now as jealous of his Honour as*  
*then*, and is now cloathed with the same

Power ; it wou'd therefore be Wisdom in the Servant that is a Swearer, to reflect upon such Instances as these ; and, convinc'd that God may arrest him with some sudden terrible Judgment like unto this, guard his Expressions, for fear that he shou'd show some instant Token of his Displeasure, by striking him Dumb, or Lame, or Blind, or Dead, as an Example to deter others from the too familiar use of his great Name ; the very sound of which shou'd ever imprint an Awe upon Men ; the Supreme Majesty to whom it belongs, being too exalted to be treated with Disrespect.

*The Swearer  
does not think of  
the Vastness and  
Terror of the  
Power of God.*

§. 7. One won'd wonder, if the Swearer ever gave himself a Minute's Time to reflect upon the Vastness and Terror of the Power of God, that he cou'd

dare to use him with Irreverence. He has always many Legions of Angels at his Command ; of which numerous Host any single one cou'd by his permission strike dead all the whole First-born of a Country in the short Space of one Night, (for thus did one of them cut off the *First-born of Egypt*) ; or destroy within the same short Limit of Time most of a whole Army (for

(for thus did one of them *serve the vast Army of the Assyrians*); or else cou'd inflict such Tortures upon any single Person, as wou'd make his Life very miserable and loathsome (for thus did one of them smite *Herod* with Rottenness and Pains, that he was nauseous to every Body, and burthensome to Himself, and this in an Instant.) The Quiver of God is stored with numberless Arrows of Destruction of this Kind, any of which if shot against the Swearer, wou'd immediately fly to the Mark, and bring with it Armies of Evils, such as Poverty, and Disgrace, and Sicknesh, and Pain, which wou'd exercise their Cruelty till they had worn out Life, and sent him off to the more wretched Woes of an After-State, from which no Tears of Repentance cou'd be available to his Rescue.

When all this is thought upon, how can the Swearer venture lightly upon every trifling Occasion, to offend him by his impious Oaths, and do what's possible to irritate *the Lion of the Tribe of Judah*, to fall upon him to his Destruction.

May the Servant be Friend enough to himself to observe these Directions; and if he prays earnestly to God to be enabled to conform himself thereunto, it is to be hoped, he will not transgress in this Sort for the Future.



## EJACULATION III.

**T**HE Sin of Swearing has, I confess, nothing to be said in Excuse for it; 'Tis an Impiety not to be accounted for by any Shadow of Reason, therefore I resolve to get shut of it, as a Sin giving great Scandal to others, quickly abolishing all Foot-steps of the Fear of God, exposing me to the certain Condemnation of him that will judge me for the Words of my Mouth.

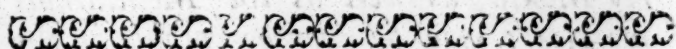
I will root this Defilement out of my Conversation, as the Stain and Pollution of it; in order whereunto I will get some Friend to rebuke me when I'm guilty of it; I will be very angry with my self for it, avoid whatever has been the Occasion of my being guilty of this Abuse of my Tongue, and seriously reflect upon the Judgments of God against it.

If I wou'd affirm any Thing to be true, or deny it, it shall only be with Yes. or No, without an Oath to ratify what I mean either to Affirm or to Deny: No Passion or Provocation shall cause me to use in a contemptuous manner the tremendous Name of my great Creator, the Supreme Being.

But, O my God, I beg of Thee to forgive all the former profane Extravagances.

*of my Speech, and to grant that the Words  
of my Mouth, as well as the Meditations  
of my Heart may be ever acceptable in thy  
Sight; that my Words may not be such, as  
will by reason of their Profaneness Eat as  
do a Canker, but be what shall be seasoned  
with Salt, administering Grace unto the  
Hearers.*





## DISCOURSE IV.

*An earnest Exhortation to refrain  
from the Sin of Cursing.*

## §. I.

*The Servant  
not left at liberty  
to Curse.*

**S** E R V A N T C A N ' T bid  
S I adieu to this  
S U B J E C T with-  
S O M E outgiving some

Advice with Reference to  
Curses as well as Oaths, lest the Servant  
shou'd think himself to be left at liberty  
to Curse, tho' disallow'd to Swear.

With reference therefore to Cursing, be  
it known to Him, that this is mention'd  
by St. *James* as a very sad Trespass of the  
Tongue, Chap. 3. 9. speaking of it as an  
*unruly Evil full of deadly Poison, when it  
is not bridled*: The only Instance of its be-  
ing such, which the Holy Writer gives, is  
this, viz. *That therewith we CURSE Men  
that are made after the Similitude of  
God.*

## §. 2.

§. 2. All this visible World is the Handy-Work of God, and has naturally no other Evil belonging to it, than what arises from our Abuses of any of the Parts of it : Whenever therefore we curse any of the Creation, tho' but a brute Creature, we rashly call to Heaven for Evil to descend upon That, which himself at the Creation pronounced very *Good*. We must of Consequence offend, when we curse any Part of the Creation, which has not abused the End of its being Created ; and shou'd therefore not indulge to our selves an Humour so much as to Curse any Creature whatsoever, or wish unadvisedly that Evil may betide it.

*No Creature whatsoever to be Cursed.*

§. 3. But it is to be considered that Man is the Lord of the Creation ; every Human Creature, however Poor, or Unfortunate, or Diseased, or Disguised as to its Comeliness, with Varieties of Misfortunes, is yet form'd after the Similitude of God ; is born an Heir of Immortality, and has a Right to be treated with that Respect which is due to the Rank he bears in the Creation. To  
curse

*Much less is Man.*



curse therefore any of Mankind, is to curse a Person God has enobled by stamping him with his own Image, and is an affronting and injuring of God himself, as much as it wou'd be an affronting and injuring of a Prince, to spit upon his Face which is drawn upon Canvas ; any barbarous Usage which is offer'd to the Picture being construed as a Disrespect meant to the Original.

*The Nature of  
a Curse, and the  
Horror of it.*

§. 4. A Curse always supposes some very great Evil call'd for upon the Head of the Party curs'd : and tho' the Person using such a Curse mayn't reflect upon the dreadfulfulness of that which wou'd befall his Brother, if such his impious Wish was to come to pass, and therefore bestows them plentifully without considering ; yet he that says, *God damn you to another*, says in Effect, that he wishes, that God wou'd  
 “ everlastingly turn him both Soul and  
 “ Body into Hell, there to be miserably  
 “ tormented for ever with the dreadfulest  
 “ Woes which the Imagination of Man  
 “ can represent.

For

For this is but the unavoidable Portion of one whom God will damn ; and therefore he that wishes him damn'd of God, wishes all this to him. And is it not shocking to the last Degree, to hear any one upon a trifling Cause, a slight Provocation, upon a petty Injury, or somewhat so little as not to deserve to be called one, wishing an intolerable endless Misery to a Rational Immortal Spirit clothed with Flesh ? And yet thus does the Wretch that curses his Brother, by bidding God to damn him. A Fault in St. *James's* Esteem of that Size, that it was the only one he mention'd in speaking of the Iniquities of the Tongue. Not that he had regard to this particular Curse, but to a Curse in general ; any sort of them whether those which wish him Damnation, or somewhat short of that, being condemn'd as Wicked ; and our Brother, whom it is levell'd at, being made after *the Image of God*, is unworthily dealt with, when he is made the Subject of any Curse whatsoever.

Whereupon, to bid God to *Rot* or *Sink* him, or any other Evil wish'd to him, which the impiously fruitful Fancy of Man can invent, is a grievous Sin, and must be refrained from as one of the most uncharitable Trespasses against our Brother ;

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ther: it being generally a passionate Invocation of Heaven to pour upon his Head some direful Judgments.

*Cursing is also  
an Affront to God,  
and a Mockery of  
Him.*

§. 5. But besides its arguing the highest Pitch of Uncharitableness to our Brother, it is also often a Mockery of God, when his Name is mention'd, and he himself is call'd upon to be the Instrument of inflicting those Miseries upon our Brother, whenever our absurd Passion, or unreasonable Quarrels bid us call upon him to do it; as if he was the Tool of our Vengeance, and wou'd send Destruction to whatever Mark we shou'd direct it.

As if it was really true of these, what Balak imagin'd of Baalam, that *He whom he cursed was cursed, and He whom he blessed was blessed.* That God wou'd ratify the rash Wishes of Men, when they are passionate, contrary to all Reason; and wou'd employ his Power to be an Executioner of whatever innocent Person they shou'd sentence to be a Sufferer.

*God has sometimes sent the  
Curse called for.*

§. 6. Sometimes indeed it has been known, that when a Man has passionately curs'd a Person that has been dear  
to

to him, God has answered the direful Imprecation, by sending the very Evil which was call'd for; that Men might learn, that the God of Vengeance is not asleep, that we ought to be ever guarded against Curses, lest we sometime lament the disastrous Event, and after all be not able with many Tears and Intreaties, to obtain a removal of the Mischiefs which we have caused to descend on the Account of our Horrid and Impious Wishes.

§. 7. I cou'd produce many Instances of the same kind with that of *Theodore Beza's*, who is said to have declared it, as a Fact which himself was acquainted with, *viz.* That a Child in *France* was immediately seiz'd “ with “ such strange Disorder upon the Father's “ cursing it, and bidding the Devil take “ it; that it was judg'd to be under the “ Tyranny of some wicked Spirit, and “ dy'd at length of the Judgment which “ seem'd to arrest it upon the pronouncing “ of the Father's Curse.

*An Instance of  
his doing so.*

Many Instances I say of this Kind I cou'd produce, by which it wou'd appear, that sometimes very sad Disasters have befallen Men upon the Curses of others:

And



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And tho' in an Age which is so far from being credulous to a Superstition, that it is heavily tinctured with a Spirit of Diffidence, even to Infidelity, these Narratives may be ridiculed, yet this Laughter can never alter the Truth of Facts, or make that not to have been, which is already past: And whereas several Evils have by unquestionable Authorities been known to have befallen Men suddenly upon the utterance of direful Curses. It is no Matter whether such Evils were inflicted by the immediate Ministry of the Devil, or any other Evil Spirit in Combination with him; or by second Causes more common. When such Evils are immediately consequent upon the Curses pronounced, it looks, according to the Sense of all Mankind, with a View of the Anger of that God that over-rules all Things; that such Instances ought to affrighten Men from the Boldness of venting any Curses against their Brethren, Partakers of the same Human Nature.

*A Way to prevent Curses, is to reflect how sad an Evil a Brother wou'd sustain if they were to be sent.*

§. 7. In the most effectual manner to preserve the Servant from this Wickedness of the Tongue, I wou'd advise him to reflect often after he has cursed  
any

any one ; How great the Harm is which he has wish'd his Brother, how miserable he wou'd be if the impious Wish was to be fulfilled, and how disproportionate his Punishment wou'd be to the Crime, which he pretends provok'd him to curse ; if any Provocation can possibly be great enough to cause such horrid Language.

§. 8. Let him also reflect how sad his own Condition wou'd be, if God was to use him as he uses his Brother ; if upon the first Offence of his, tho' but a small one against God, he shou'd blast him with a Curse ; and the Effects of that Curse shou'd be sudden to him, as it prov'd to the Fig-Tree ; for since we are told, that with the same measure which *we mete it shall be measured to us again* ; we are not sure but God may make the manner of our acting to another to be the Pattern for himself to act towards us ; and then Woe be to Him that's forward to Curse upon all Occasions, as being the more exposed for so doing, to the hazard of being cursed of God ; this being but a just Retribution of that Usage which others met with at his Hands.

*And also how sad his own Condition wou'd be if God shou'd curse him for every slight Provocation.*

§. 9. But

*The Difference  
between God's  
Curses and Ours.*

§. 9. But there will be this Difference between the Curses of Heaven, and those of Passionate and weak Men ; the Latter often prove no more than meer Sounds, and cannot hurt for want of Power in the Person uttering them ; but those of Heaven are always fruitful of solid Miseries and Evils : Whenever God curses, there never fails, but somewhat very dismal, either with respect to the Life that now is, or that which is to come, betides the Party cursed ; because his Judgments are always effectual ; the Persons entrusted with the executing them are in earnest, and faithful to do what they are commissioned : These Judgments also are ever founded upon the strictest Rules of Equity ; and therefore there are never any Demurs to his Orders. And inasmuch, as he who sends the Curse is armed with Omnipotence, he can afflict in as full a measure, as ever the Provocations he has received can prompt him to. Lest he shou'd by our Curses be provoked to send all the Evils upon Us, which it is in his Power to send, and presently consume us in his Displeasure, this Impiety shou'd be refrain'd from ; for otherwise, if some speedy Vengeance falls upon one that Curses,

Curfes, he cannot complain of hard Uſage, any more than, the *Samnites* cou'd, when the *Roman* General made them paſs under the Yoke, a Mark of Infamy, as the *Samnites* had made the *Romans* before; for the General told them, that themſelves had directed what Punishment was due to the Conquered, by ſetting them the Example, and that they when Priſoners in War muſt therefore ſubmit to the ſame Ignominy, which the *Romans* had been made to ſubmit to when in the ſame Condition.

§. 10. And the very ſame may the Almighty ſay to the Curſer; Your ſelf has directed what Punishment you deſire to be inflicted upon thoſe that offend you; you bid them be Damn'd, or Rotted, or Sunk, “ Be the  
 “ like Punishment then to you when you  
 “ are Offenders againſt me. Death or  
 “ Rottenneſs, or the being ſwallowed by  
 “ an Earthquake, or ſome Pit you are  
 “ not aware of, ſhall be the Portion which  
 “ your Iniquities ſhall reap at my Hand,  
 “ ſince you allot the like Portion to others  
 “ for their little Treaſpaſſes againſt you:  
 “ The Firebrands and Death which you  
 “ diſtribute

God may re-  
 turn our Curſes  
 upon us.



“ distribute, shall be like Arrows of Destruction shot upright, which fall upon the Head of the Person shooting them.

If it shou'd be determin'd by Heaven thus to chastise the Curser, as he knows not but it may, let him look to himself; and for his own sake forbear to curse his Neighbour, lest the Curse shou'd reflect back upon himself loaded with Evils, the Parents both of a Temporal and an Eternal Misery.

## EFFACULATION IV.

*SINCE all the Creatures of God are stamp'd with the Character of being Good, and Man has the Impress of God Almighty's own Image, I ought not by any Means to call for Evils rashly to consume any Part of the Creation, much less any of Human Race, which has so dignified a Character in it.*

*And yet, O Lord, how freely are the Words, God Damn you, Rot you, Sink you, distributed to one another, upon the most slight and trifling Provocations, as if Damnation in the Regions of Eternal Misery; as if the having our Bodies gradually consumed by Rottiness and Putrefaction, as if having them sunk alive into the Earth,*

to be stifled in its Entrails, or wasted with Famine, were any of them slight and trivial Evils, such as wou'd not harm our Brother if they were any of them to befall him upon our impious Wish.

If any of them was to be destin'd to be my own Portion, I shou'd think them Evils very intolerable, and such as I wou'd purchase a Delivery from with all that I was worth.

And yet I know not but thou who art a God, sometimes in Judgment, measuring to Us what we mete unto our Brethren, will pour some or other of these Curses upon me, for my freely bestowing them upon my Brother. Thy Vengeance does not always sleep, and if it does, yet I may awake it by my direful Cursing of an Innocent Man. This is a Language Barbarous and Cruel, Rash, and Inconsiderate ; I will therefore no more cast abroad those Firebrands, as if I was sporting with some innocent Thing, but curb in my boistrous Passions; not cursing any one for provoking or injuring me, but rather forgiving them, and resigning my Cause, if they have deserved ill at my Hands, to him unto whom Vengeance belongs, and who will not fail in the properest Time and Manner to Recompence.

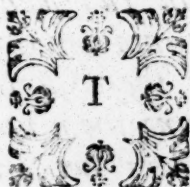


## DISCOURSE V.

*A serious Exhortation to refrain from Drunkenness.*

## §. 1.

*The Reason of  
enlarging upon  
this Sin.*



H O' I purposed to speak of the Duties only which concerned a Servant as such, without descending to any such Particulars as equally concern'd the whole Body of Christians, yet this is a Vice which Servants being very incident to, I shall therefore to render this Work the more compleat and serviceable to them, treat upon this Sin also more largely, as I have done upon Swearing and Cursing; that such as have not any Book which particularly enlarges upon this, may without seeking farther, peruse this Discourse, which is designed to represent the Sin, and be a Preservative against the Commission of it.

## §. 2.

§. 2. I have already spoken of the Case of Gentlemens Servants, and the Manner in which they are to conduct themselves when appointed to entertain any Comer to his House. The Sin of Intemperance in Drink is here to be consider'd in a more general View ; and such Instructions given in Relation thereunto, as may indifferently serve for Men in every Capacity.

*The Sin of Drunkenness treated of here more generally than before.*

§. 3. The Sin which you are therefore to be here arm'd against, is drinking to Excess ; by which is meant not only a swilling down any strong Drink in such excessive Quantities, as to be able neither to walk nor speak, as to be reduc'd to a kind of Insensibility whilst the Effect of it lasts ; but thereby is also meant all such immoderate Drinking as does but disorder the Reason, disturb the Apprehension, unduly heat the Blood, by which Men are made Wanton, Talkative, and do expose to view those vicious and sinful Inclinations or Humours, which a wakeful Sobriety suppresses.

*What to be understood by excessive Drinking.*

N

§. 4. This



*The Sin condemned by the Light of Reason.*

§. 4. This is a Sin which the Light of every Man's Reason must condemn, and is what is loudly exclaimed against by the Holy Writers as a Sin which is highly offensive in the Sight of God.

For as to our Reason, it tells us that all the Creatures shou'd be made subservient to the Benefit of Man, and not abused to his Prejudice. That rather than drink immoderately to the impairing of our Health, we shou'd take but enough to refresh us ; and bestow what is to spare, upon those to whom it wou'd be necessary to the Relief and Support of their Spirits, under a Life of Labour and Drudgery. It tells us moreover, that it self being that which does eminently adorn us, and exalt us above the Brutes, and was purposely bestowed upon us, that it might be a Lamp to show us the Way, and a Guide to conduct us, is greatly injured, when we violently wrest the Government out of her Hands and give it to her Subjects, as we generally do when we drink to Excess. For then we seldom act Things reasonable, but often run into forbidden Paths, just as Fancy and Lust draw us ; and chuse whatever Follies are pleasing, whilst our Judgment

ment is stupify'd with the Fumes of our Intemperance.

And since our Actions, whilst the Season of our Intemperance lasts, are usually such as Reason wou'd remonstrate against, if it was in Power, and cou'd exert its Force, it must therefore be, that every Man's Reason must condemn the Sin, condemn it for giving the Dominion to those Lusts which ought to be kept in Subjection, and for subjecting the Judgment to 'em which ought to rule them.

And when it considers that Men's Riches which they reckon valuable, their Health which should be more valuable than they, and their Time, which shou'd be esteem'd beyond them both, are all of them wasted by it, it must severely chastise the Drunkard; and every Act of Intemperance must be condemn'd as sinful, by the impartial Decision of every Man's own Breast.

§. 5. To this Decision do the Holy Scriptures agree, which vehemently condemn it too. Our Savi-

*The Scriptures condemn it too.*

our particularly warns us against it, lest we shou'd be stupify'd and besotted by it, and so the Day of the Lord surprize us: "Take heed lest your Hearts be overcharged

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*“ with Surfeiting and Drunkenness, Luke 21. 34. They that are drunken, St. Paul says, 1 Thess. 5. 7. are drunken in the Night ; he supposes them, v. 5. Not to be Children of the Day and of the Light, but the Children of the Night, and the Children of Darknes, that are guilty of it. And we know that a Child of Darknes, and a Child of Wrath, are in the Scripture Language one and the same Thing. Drunkenness therefore, which makes us Children of Darknes, does of course make us as such, Children of Wrath ; exposes us to the Anger and Displeasure of God , because we apostatise in our Practice to a State of Heathenism, by adopting a Vice of theirs into it, which our own Religion forbids : And by thus Apostatizing, we must needs draw upon ourselves all that Hatred, which by the universal consent of all reasonable Beings does belong to the odious Name of an Apostate ; which Hatred must be very great, and the Effects of it some time or other may be of the worst Consequence.*

*That we may be sure of this, as of somewhat in which we can't be mistaken, the Epistle to the Galatians, chap. 5. v. 19, 21. tells us expressly, that Drunkenness is one of those Works of the Flesh, the*  
Doers

*Doers of which shall not inherit the Kingdom of God.*

§. 6. Nothing can be a greater Testimony than this, of it being detestable to our Heavenly Father, in that he cannot so much as bear that the Drunkard should be admitted into his Kingdom to claim any Right of Inheritance there. Where shall then the Wretch claim an Inheritance, if not there? Why, if not in the Kingdom of God, to be sure in no other Kingdom than that of the Devil, where Miseries abound of every Size and in every Shape.

*How detestable  
the Sin is to God.*

§. 7. But if Drunkenness was not thus plainly condemn'd by the Light of Reason, and that of the Gospel too, yet wou'd it be what ought to be avoided, if it were for no other Reason, than its laying us open to the easier Commission of any other Sin, which it has been ever found by Experience to do.

*Drunkenness to  
be avoided for its  
laying us open to  
every other Sin.*

When under the Disguises of his Liquor, a Man easily becomes a Murderer, an Adulterer, a Thief, a Traitor, and with an inconsiderate Boldness rushes upon every



Presumptuous Sin, which his Soul wou'd be shock'd at the very Thoughts of, if the Man was throughly himself: Make him but Drunk, and you expose him to the easy Possibility of being the greatest Monster in Wickedness that ever was. And who wou'd put himself, or suffer himself to be put into a Condition, in which he can never warrant the Preservation of any one Virtue he has; either his Chastity, his Fear of God, his Honesty, his Power of governing his Tongue, or any of his Boisterous Passions? Insomuch, that if he were not to be shut out of the Kingdom of Heaven as a Drunkard; he might be however for the sake of some Sin which Drunkenness might betray him into: And every Error sure is to be avoided, which may in consequence prove our Damnation, tho' it shou'd not directly.

*Why Men are not afraid of the Sin.* §. 8. It carries, through a general Corruption of Mens Opinions, but little of Disgrace with it, to say that a Man got Drunk. It's spoke of only as a Step in a Man's Conversation, which makes him ridiculous for the present, not as a Sin, which is big with Damnation by the Laws of our blessed Master.

Hence

Hence it is that Men are but little afraid of committing it ; and very often freely own, that they meet with a Design to be Drunk ; it wou'd be therefore no Terror to them to warn them when they are going into Company, of the Sin of Drunkenness ; the most probable way perhaps of terrifying these into a proper Caution, wou'd be to ask them, whether they are not afraid to have their Character stain'd with the infamous Name of Adulterer, Fornicator, Murtherer, Thief, Traytor, a Betrayer of their Friends Secrets ? And ask them then how they can be sure they shan't be some or other of these when drunk ; when many Hundreds that have thought themselves as far remov'd from the possibility of falling under any scandalous Characters of this Sort as they can be, have frequently found themselves lamentably deceived, and have done that in the Seasons of their Intemperance, which they have bitterly lamented all their Lives after.

It won't be good therefore for them to lay aside their Guard when they sit down to Drink ; lest they shou'd be Drunk, and when so, shou'd do somewhat which they wou'd give all they were worth to have undone, when it is too late.

*The Evils that  
may be consequent  
upon the Sin.*

§. 9. From Drunkenness very commonly arise abusive Words, which rarely end without coming to Blows or Duels ; either of which may very easily prove fatal. From the same Root has there often sprung up Lust, which has been the Cause of Fornication and Adultery ; and these have stirred up Revenge in them whose Bed has been defiled, or whose Relation has been rudely treated ; and that Revenge has often ended in the Death of the Person it was levell'd at. From this also has proceeded a melancholy Train of Distempers to the Body, such as the Gout and Dropfy, loss of Appetite, Palsy, Fevers, and almost every Malady to which this House of Flesh is subject.

*The Judgment  
a Sufferer by it.*

§. 10. The Judgment has been clouded, the Understanding impaired the Memory lost ; and this is the Havock it has made of the Mind.

*And our World-  
ly Affairs.*

§. 11. Idleness, a general neglect of their Trade, or Master's Service, an ill Name, a contemptible Character, a remissness in keeping their Accounts, a profuse exhausting of their Stock

Stock and Substance, are the Evils that have risen from it to Men, as to their Circumstances and Condition of Life.

§. 12. Levity of Temper, Aversion to Things serious, a strong Affection for sensual Pleasures, an Incapacity of suffering Want and Afflictions for the Gospel's sake; a Carelessness in the improvement of our Time, a nauseating the Means of Holiness as irksome and tedious: These are the manifold Ruins and Devastations which it has made in the Province of Grace.

*Our Spiritual Interest.*

§. 13. But worse than all these, Men have suddenly dyed under a Fit of it; have had thereby all possibility of Repentance cut off, have departed into the other World, without making any Disposition of their Temporal Affairs, or Provision about those which are Eternal, but have descended into the Grave with an indisputable Title to everlasting Misery.

*Men have suddenly dy'd in a Fit of it.*

Let the Servant seriously consider of all this, and weigh within himself these terrible Consequences: And it won't be then needful to multiply Directions to him how



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he shou'd avoid it ; for the very Thoughts of but once committing it will be frightful to him ; for who cou'd perswade himself *to taste the Pottage, in which he knew there were Herbs of a bitter and deadly Nature,* and for the purchasing whereof *he must surrender his Birthright with all the blessed Privileges belonging to it ?*

*'Tis greatly hazardous to indulge the Sin but once.*

§. 14. Perhaps he may say, surely for once, I may without much harm indulge my self the Liberty of my Bottle ; but he wou'd do well to remember, that all the most inveterate Habits of Sin began with the Allowance of single Acts, that by this way of Sophistry the Devil has gradually brought the Diffident and Puny Trespasser, to become at length a Saucy Impudent Offender. By yielding freely to a Sin but only once, that Sin has gathered greater Strength, and our Resolution has contracted greater Weakness ; the next time therefore it renews its Assault, we are more unable to withstand. And thus does the Man, by willing to be drunk but once, come to be, if he lives, a down-right Sot.

*Another Reason why it is so.*

§. 15. But if it shou'd not be so, if he cou'd absolutely master his Inclination to his Glass, that

that he shou'd hereafter never take it unmeasureably : Yet how shall he be sure, that even this once excessive Drinking will not be followed by a Fever, which will prove fatal ; or some other Disaster, which may as easily hasten his End ? What if he shou'd Quarrel, Fight, and be kill'd in the Contention ? What if he shou'd be way-laid in his return Home by some Villain, and be robb'd and unmercifully beat ? What if he shou'd be drawn in to play and lose most of his Estate ? What if he shou'd talk Treason, be inform'd against, and brought at length to be executed ?

The Accidents and Misfortunes which may be consequent but upon one single Act of Drunkenness, are almost without Number : Who wou'd therefore but once, for Tryal's Sake, venture to make an Experiment what the Sin is ? And if any of the above-named Accidents shou'd betide him, where's the Satisfaction ; or what Reparation of the Mischief will it then be to say, that he meant never to make a second Tryal, when the First has undone him. And the Resolution may happen to come too late, if it is only to begin after having once been drunk.

If the Servant is not terrify'd from the Sin, by considering all these mischievous Consequences attending it ; one must judge him

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him already stupify'd and besotted with his Bottle ; incapable of being better'd by good Advice ; and he must even be left to take the Fate, which his Intemperance will expose him to.

## EJACULATION V.

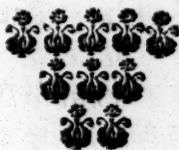
**W**HEN I reflect upon all the calamitous Evils consequent upon the Sin of Drunkenness ; that it is one of the Sins of the Flesh against which Damnation is denounced ; that it gradually destroys all the Furniture of the Mind, the Strength and Vigor of the Constitution, our Fortunes, our Capacity for Business, our Reputation ; exposes us to the easy possibility of committing any kind of Sin whatsoever, and sometimes deprives us of Life before we have recovered out of a Fit of it :

When I reflect upon all this, I say, I resolve to avoid the infatuation of the Bottle, and will not dare to look upon the Liquor, when it moves it self right in the Glass, as knowing that it may bite like a Serpent, and sting like an Adder.

Sobriety has as many Advantages to recommend it self to me, as Drunkenness his ill Consequences to deter me from it ; therefore I purpose, O God, to remember,  
that

that to live Soberly in this World is no less requisite than to live Righteously and Godly; that by leading a Life that shall be render'd drowsy by Intemperance, my Wakefulness in expectation of my Master's Coming will abate, and I may easily be surpriz'd by him in an Hour, when I least of all expected, or wou'd wish to see Him.

But if I am Sober and Vigilant, as becomes the Children of the Day, I shall then be ready at whatever Hour my Master shall happen to come; and after an Enjoyment of all the valuable Blessings of Sobriety here, such as a clear Judgment, Reputation, and perhaps Riches and Length of Days, shall be allow'd, in company with the wise Virgins to go in with him to the Marriage.





## Directions for the Conducting the Piety of the Servant.

*ALWAYS contrive to be awake and up, at least half an Hour before your Business requires your Attendance ; and spend that time in calling to Mind the Mercies of God in preserving you all the Night from the Dangers of Storms, or Fire, or Thieves, from the irksomeness of want of Sleep ; from the Tortures of Pains, from the Inconveniences of Cold, and from the Stroke of Death : Whilst several others were taken the last Night out of the World in a State of Impenitence. Others were alarm'd with the Terror of a Tempest that threaten'd to bury them in the Ruins of their House : Others lost all they had by Fire, very narrowly escaping with their own Lives : Others were frighted by the breaking in of Thieves, were plundered of all they had, and it may be wounded too. Several again spent it in the Cold without tolerable Shelter or Cloaths to protect them from the piercing of it, and great Numbers in exquisite Pains, either from dislocated Joints, broken Bones, troublesome and dangerous Distempers, or nauseous Sores. Touch'd with the Sense of God's great Mercy, that none of those unfortunate*

fortunate Cases are yours, raise up all the Powers of your Soul, to thank him either in the following Hymn, or some one to the same Purpose.

Morning HYMN.

I.

**M**INE Incense to the King of Heav'n  
I here with Gladness bring;  
By thy Protection sav'd from Harms  
Thy Praise, O Lord, I sing.  
My Soul with wondrous Raptures fill'd  
Constrains me to declare,  
That great as my Transgression is  
So great thy Mercies are.

II.

No Storms, or Thieves, or Fire, approach'd  
The Mansion where I lay;  
These, as th' *Egyptian* Locust once,  
Thy Breath did drive away.  
Some did, with pining Sickness spent;  
And others rack'd with Pain,  
Sigh out the weary Hours that pass'd,  
And wish'd for Sleep in vain.

III.

Others again did breath their Last  
Whilst they to Sin were Slaves,

In

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In view of sure Damnation these  
Descended to their Graves.  
But I'm awake, with Sleep refresh'd  
Enjoy my Day of Grace,  
And if I've err'd or stray'd, have Time  
To rise and mend my Pace.

IV.

And may I, Lord, improve my Time,  
Each Day which thou dost give,  
Grant me in Uprightness to pass  
And to thy Honour live.  
Then in proportion to th' Advance  
Which towards the Grave I make,  
Will my Approaches be to Heav'n  
The great important Stake.

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D I R E C T I O N S.

*WHEN you have said this, meditate a little what Sins you are most like to be seduced by the great Enemy of the Soul to commit, and most earnestly beg of God to enable you more especially to overcome them; using Prayers 1, 2, 3.*

*If you do not say Prayers, Numbred 4, 5, in the Morning, do not fail to say them at Night, with Prayer 6; joining to them any one or more of the following Prayers, as you stand*

*stand in more or less need of the Graces which are the Subjects of them.*

*At Night go to your Room at least half an Hour before you purpose to go to Bed : And if any Drowsiness hangs upon You, be sure to shake it off before you presume to speak to God. And after you have thought over the Occurrences of the past Day, use Hymn 8 ; and Prayers Number 4, 5, 6, and 1. Or any of those that follow Number 6, as you find Occasion.*

*On Sundays join Prayer Number 13, to the rest of the Morning Prayers, viz. Number 1, 2, 3, and Hymn 7.*

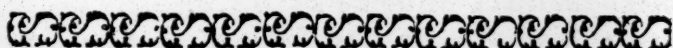
*Always when you hear of the Sickness of any one, or at any other time, when you find your self in a good State of Health, say Hymn 2.*

*When you have been delivered from any Danger or Disaster your self, or hear or see of any befallen others, bless God for your own Preservation, and say, Hymn 4.*

*To keep up the Desire after the Jerusalem above, and to wean your Affections from Things below, very often say Hymn 3.*

*If the Book you have to prepare you for the Sacrament has no Hymns in it, then before the Sacrament use Hymn 5, and after it Hymn 6.*





# P R A Y E R S.

## I.

*Against our Favourite Sins.*

**O** L O R D. God, who art of purer Eyes than to behold Iniquity, and likest not that any accursed Thing should be concealed, where thou hast a Right to have the entire Possession. I am greatly afflicted, that there is so much as any one Pollution still cleaving to my Soul ; but I labour under the greatest Agonies of Spirit on the Account of the Sins of [*here name the particulr Sins*] which do so easily beset me : These, like a strong Man arm'd, have contended with the Holy Spirit, dispossessed him for some time, and seiz'd me for their own. I am weary of the Tyranny of those, and beg a more extraordinary Degree of Grace to withstand them ; very grievous Task-Masters they are ; Deliver me, O Lord from their Oppression. I will ask, and seek, and knock, without ceasing, till I obtain ; I will watch and strive

strive till I have got the Mastery; being not able to endure, that thou, O God, who givest me Health and Strength, should'st have it employ'd to the Dishonour of Thee the Giver. All that I am or have is thine. Purge out therefore, O Lord, the Leaven which fours my Conversation, that I may throughout be acceptable to thee, through the Merits and Mediation of thy Son Jesus Christ, my most blessed Lord and Saviour. *Amen.*

II.

*Morning Prayer.*

**O** Almighty Father, I bless Thee, for the *great Mercy of delivering me* the Night past from the Pestilence that walketh in Darkness, and all the manifold Misfortunes which might have befallen me, whilst I was sleeping. I humbly pray, that thy Providence which was my Protector in the Night, may be also my Preservation in the Day. May I be guided by it, that I may not come, where Sin or where Mischances may befall me. Preserve my Soul in Innocence, and my Body in Safety. Prosper the honest Labour of my Hands. Give me an Heart to pity the Miseries of others, and relieve them to the utmost of my Ability.

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lity. Keep me from being seduced by the Wanderers, and from leading them astray by my own evil Example. And may I do nothing, which the Remembrance of will be irksome to me at Night, or which will be inexcusable at the Last Day of Accounts. Deliver me from the intolerable Mischiefs of a deluded Judgment, may I not think that to be allowable or Good, which thou wilt one Day call Impious and Abominable; *but grant me clearly to discern Right and Wrong*; and discerning it, to eschew that which is Evil, and cleave to that which is Good; all which I beg, not for the sake of any Thing I have done, but for the prevailing Merits of my powerful Intercessor Jesus Christ the Righteous. *Amen.*

III.

*For Grace to perform the Duty of a  
Servant well.*

**O** Most gracious God who hast called me to be a Servant, I accept this Allotment of thine with all Humility and Contentedness; and desire to acquit myself in it with an exact Fidelity. Give me a meek and peaceable Spirit. Keep me from slandering and falsely accusing my Fellow  
low

low Servants. Let me behave my self to my Master with great Respect and Uprightness, receiving his Commands with mindfulness, executing them chearfully with the same Diligence and Honesty in his Absence as in his Presence, and with all that good Husbandry and Care, as if my own Purse was to be at the Expence of buying the Goods of his which I use. Preserve me from Talkativeness and Impertinence ; from base Contrivances to betray his Children into improper Engagements ; from discrediting his Family by a lewd and prophane Conversation, or by meanly exacting from his Tradesmen or Visitors, or Dependants, any Thing which is undue : May I ever give a punctual Attendance at all the Seasons of his Family Devotions, and accompany my Master to the Church and Sacraments. May I be Temperate and Frugal, Candid, and obliging to all my Fellow Servants, ready to do them all Offices of Kindness, to conceal their Infirmities, to admonish them friendly, to abstain from all Sorts of Provocations, neither affronting them with my Tongue, nor injuring them with my Hands ; but making a Conscience of doing every Thing which is either strictly my Duty, or wou'd be an Ornament in the Character of a Servant, I may be acceptable at once to  
my



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my Earthly Master, and Thee my God, who art the Supreme Master of us all in Heaven : To whom, with the Son and the Holy Ghost, be all Honour and Glory World without End. *Amen.*

IV.

*Intercession for all Men.*

**A**L MIGHTY GOD, the Creator of all the Sons of Men, forgive me, if in Charity to all that are stamp'd with thy Image, I do intercede for Mercy in their Behalf, who am unworthy to ask any Thing in my own. The Lord have Mercy upon all the Race of *Adam* ; give them the Knowledge of thy Son in due time ; dispell their Ignorance, pardon all their Sins ; heal all their Backslidings ; and accept them finally to Mercy. Keep them from all Harms ; give them Health and Strength, and Soundness, and Sense, and Understanding, and Sufficiency of the Comforts and Conveniences of Live. Give unto the Church universal Truth and Unity. To all Kingdoms Plenty, and Peace, and Concord ; to all Kings the Spirit of good Government, and a just and faithful Ministry. To all the Clergy Knowledge and Zeal, and an exemplary Holiness. To all Magistrates, Sagacity, and unbiass'd Justice. To all that are rich give a Spirit of  
Liberality,

Liberality, and Humility and Temperance. To all that are Poor, Honesty, and Industry, and Contentment. To all that are afflicted, Patience and a Deliverance from their Sorrows. Bestow upon all my Relations and Friends, upon my Master and all his Family, a double Portion of Prosperity, and of thy Grace, to make an improvement of it to all Purposes that are becoming, and good, and beneficial to Mankind. Forgive all that have done me any manner of Injury; let not the Course of thy Blessings to them be obstructed on my Account; and give me a readiness at all times to return Good for their Evil. This I beg for the Honour of thy own great Name, O God, and that of thy Son Jesus Christ our Lord. *Amen.*

V.

*Thanksgiving.*

**I** Laud and Magnify thy glorious Name, O most mighty God, for the manifold Instances of thy Mercies towards me, and the rest of Mankind, but those especially who are of the Household of Faith. Thou hast created us in thine own Image, preserved us from numberless Accidents, any one of which wou'd have put an end to our Life,

or have render'd it extremely miserable. Thou hast given us our Senses and our Understanding, and Health, and Friends, and Food and Cloathing. From thy Hand alone do I acknowledge, that every one of *these good and perfect Gifts descends*; but yet thou hast bestow'd upon us greater Blessings than these; thou hast redeemed us by thy Son, and dost daily endeavour to sanctify us by thy Spirit; We have the Scriptures to direct us, the Sacraments to farther Us in Holiness, and thy Ministers to admonish Us, that by these We might be Inheritors of that Eternal Blessedness of which we now are Heirs. Grant, that we may be thoroughly sensible of these abundant Favours, and not barely express our Thankfulness with our Lips, but in our Lives, by giving up our selves to thy Service, and by walking before thee in Holiness and Righteousness all our Days, through Jesus Christ our Lord: To whom, with Thee and the Holy Ghost, be all Honour and Glory World without End. *Amen.*

## VI.

*For the Night.*

**I** Remember with great Sorrow, O Lord, the Errors and Provocations of the  
 4 . . . . . past

past Day [*here mention the particular Trespases which have been committed.*] And I mention them before thee, the better to detest them, and abhor my self for having committed them. They are very grievous to my Soul, and the more because thy great Goodness and Mercies have deserved better Returns at my Hands. It is a sincere Affliction to me, that I have monstrously wounded the Breasts which gave me suck ; but if thou wilt blot them out of thy Remembrance, I will endeavour to the utmost that they shall never again defile my Conversation. I dare not lye down to rest till I have in some Degree appeased the Anger of a provoked Omnipotence. 'Tis very kind in thee, O my God, that thou hast permitted me to outlive the Commission of the Sins, that reflecting I might see their Turpitude, and seeing might forsake them ; spare me yet, O Lord, and let not thine Anger consume me in the Night. Let the Shepherd of *Israel*, which neither slumbers nor sleeps, be my Protector now, and my Sanctifier hereafter. Preserve me from all Dangers, and refresh'd with Sleep let me rise in the Morning to do thee more laudable Service. Keep Me from all Transgressions in the Night, let not the remembrance of my past Transgressions be pleasing to me upon my Pillow ;



low ; but let me ever think of them with Horror and Indignation : And may the Impressions of these Reflections cause me to nauseate the Pollution which did cleave unto me. If I have been defective in any Branch of my Duty as a Servant, open mine Eyes that I may discern it, and amend the Error of my Ways. Grant this, O Lord, for the sake of thy dearly beloved Son, Jesus Christ our Lord. *Amen.*

## VII.

*For Frugality.*

**B**lessed Lord, we are taught, that we are only Stewards of the good Things we receive. Whatever Riches arise to me by thy blessing upon my honest Industry, give me Wisdom to keep without squandering 'em away, either to the Service of my Pride, my Vanity, my Wantonness, or my Luxury. Let me not indulge an Humour of Gaming, and of running after chargeable Pastimes and Diversions. What I can possibly spare, give me Grace to bestow cheerfully upon the Miseries of the Unfortunate, that thy Blessing may descend upon my Basket and my Store, and I may have wherewith to support me when my Strength fails.

fails. This I humbly ask for Jesus Christ's sake, my Lord and Saviour. *Amen.*

VIII.

*For Purity.*

**M**OST gracious God, since our Bodies are called the living Temples of the Holy Ghost, I desire to preserve mine in that Purity, that it may always be an Habitation fit to entertain him. Purify my Thoughts, the Fountain from whence all my Actions flow; let me not allow either my Right Hand or my Right Eye to offend; that by checking the first tendencies to Impurity I may abstain from any gross Pollutions. Learn me to employ my Thoughts innocently and usefully, that the Spirit of Delusion may never find my Mind at leisure to admit of any naughty Impressions, to the grieving thy Holy Spirit, or the provoking thee to withdraw him. Hear, O Lord, my Prayer, and for the sake of thy Son grant me my Petition. *Amen.*

IX.

*For Temperance.*

**A**lmighty God, who art the sole Proprietor of all the Creatures, give me

me the Spirit of Temperance and Sobriety, that I may use them to the Ends for which thou hast bestow'd them ; let me Eat and Drink only according to the necessary Demands of Nature, and not the Wantonness of Appetite. Never let me vilely be dismantled of my Reason by immoderate Drinking, but always converse with that Caution, that I may ever preserve my Reason unclouded, and my Appetite within its Command, lest I shou'd in the Season of my Disguise be carried headlong to the most desperate Follies. May I also be as careful not to solicit others to drink, as I am to refrain from it my self. May I never think the Sin a slight one, or sport my self with others that are overtaken with it, but rather lament to see the Image of God defaced, and his Creatures abused, and an Heir of Blessedness forfeiting his Title to it by a Work of the Flesh, against which Damnation is threaten'd. Pardon, O Lord, whatever Approaches I have made to this Sin, for the sake of the immaculate Jesus, and give me Grace to be exactly Sober and Temperate for the time to come. *Amen.*

**X.**

*For the Government of our Words.*

**K** Nowing that by my Words I shall be  
justify'd or condemn'd, O Lord God,  
I come unto thee for Abilities to watch the  
Door of my Lips, and keep my Mouth,  
as it were with a Bridle. Let no corrupt  
Communication of any sort proceed out of  
my Mouth ; neither Prophane or Atheisti-  
cal Reasonings, nor Oaths, nor Lies, nor  
Slanders, nor obscene and filthy Talk, nor  
Mockery at the Miseries of others ; nor  
foolish unseasonable Jestings which are in-  
convenient ; but let my Conversation at  
least be perfectly innocent, and as far as  
possible such as may administer Grace unto  
the Hearers. Grant this, O Lord, for Je-  
sus Christ's Sake, my only Lord and Saviour.  
*Amen.*

## XI.

*For Patience in Afflictions.*

Since it is not out of the Dust, that Afflictions arise, nor by pure Accident that the Evils we see under the Sun, do betide us, but our Chastisement is from  
O 3 thy



thy Hands, O God, I therefore with Humility beg that the Sin may be forgiven, which caused this fore Visitation at the first, and the Fault may be amended, which has occasioned its Continuance. Afflict with the compassion of a Father, and not with the severity of a Judge, O Lord. Give me a perfect Patience, and Resignation to thy Will. Sanctify all thy Corrections; let them separate the Dross of an impure Conversation, that I may come brighter out of the Furnace of Afflictions, with purer and stronger Inclinations to serve thee, and live to the Glory of thee, my gracious Father, who by not having left off to correct, dost demonstrate, that thou still dost own me for thy Child. Hear me, O Lord, for my dear Redeemer's sake. *Amen.*

## XII.

*For Perseverance in Well-doing.*

**O** Lord God, because the willingness of the Spirit is greatly interrupted by the weakness of the Flesh, I come unto Thee the Fountain of all my Strength, to lift up the Hands that hang down, and strengthen the feeble Knees. I am backward to serve thee, and quickly tired in thy Service. Often do I stop to look towards

wards the *Sodom* I have left, and go faintly on, because hankering still after the *Flesh-Pots of Egypt*, the House of my Bondage. Give me such a lively view of the Joys that are set before me, that I may persevere with Patience and Resolution, yield an uniform Obedience, and press forward to the Mark without Weariness, despising the Cross for the sake of the Joy that is set before me. Having put my Hand to the Plough, I know I am unmeet for the Kingdom of God, if I look back. Keep me from all Relapses, and help me to be stedfast and unmoveable, always abounding in the Work of the Lord, that my Labour may not finally be in vain. *Amen.*

### XIII.

*For Sunday.*

**O** Most mighty God, whom the Heaven of Heavens cannot contain, much less the Place to which I am now going to pay Thee my Homage and Adoration, I desire thee to possess me with a great Sense of thy awful Presence, and incomprehensible Greatness. May I attend very seriously to all the important Acts of Religion, that are performed in the House which is called by thy Name, hearing thy Word with great

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Attention, pondering it in my Heart, believing the Promises and Threatnings contained in it, obeying the Precepts, and benefiting by the Examples. Let me lift up holy Hands in my Prayers without Wrath and Doubting. Let them be earnest and importunate enough to pierce the Clouds, that they may return upon me loaded with Blessings ; let my Thanksgivings and Praises be chearful, resulting from a lively Sense of thy wonderful Mercies ; and let every Opportunity of approaching thy Presence tend to the Nourishment of the Spiritual Life, and the promoting in me a Love of Godliness and Honesty also. Teach me to spend the remaining part of the Day in reading the Scriptures, meditating upon them, praying for all Sorts and Conditions of Men, singing Anthems of Praise, and examining my Heart with the Condition of my immortal Spirit, and the just Foundation upon which its future Expectations are built ; that I may not be found unprepar'd, when I hear the noise of the Bridegroom's Coming. Grant this, O Lord, for the sake of him that dy'd and rose again, Jesus Christ our Saviour. *Amen.*

H Y M N

## H Y M N II.

*For Health.*

### I.

**H**EALTH is a Blessing from above,  
Which Riches cannot buy ;  
The Life of Life, the Bodies Peace,  
And pleasing Harmony.  
To Him, whose kind Support upholds  
This sinking House of Clay,  
Of chearful Hallelujah's I'll  
The grateful Tribute pay.

### II.

Because whilst others tortur'd lye  
Bound with Afflictions Chain,  
I walk at large Secure and Free  
From Sicknes and from Pain.  
Their Life is Death, their Language Groans,  
Their Meat as Juice of Galls ;  
Their Friends as Strangers, Wealth as Want,  
Their Houses Prison Walls.

### III.

Their earnest Cries do pierce the Skies,  
And shall I silent be ?

O 5

Had

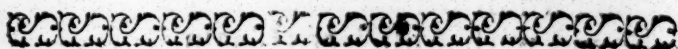


298 *The Conduct of Servants,*

Had I been sick, I shou'd have told  
 With Sighs my Misery.  
 The Sick han't greater cause to Pray,  
 Then I to praise my King,  
 Since Nature teaches them to groan,  
 Let Grace teach me to sing.

IV.

I see my Friends, can taste my Meat,  
 Can follow mine Employ ;  
 But above all amidst his Gifts  
 The Giver can enjoy.  
 And, O my Lord, with all thy Gifts  
 This Favour too bestow,  
 That with my Life, as well as Lips  
 Thy Praises I may show.



H Y M N III.

*The Wish for an Happy Dissolution.*

I.

**T**HIS Vale of Sin, most mighty God,  
 Is irksome to my Soul ;  
 It wants to be releas'd and free  
 T' ascend without Controul,  
 To those Celestial Mansions where  
 No Sin or Sorrow dwells ;      Which

Which with united Force invades  
These mean and humble Cells.

II.

There Angels our Companions are,  
And all of *Adam's* Race,  
That e're were Good, and Wise, and Just,  
Detesting what was base.  
All kind of Pearls and precious Stones  
Adorn the Mansions there :  
Goodness and Lustre fill the Orbs  
In which the Blessed are.

III.

I blush to think, that e're these Scenes  
Of Vice and Pain I've lov'd.  
And wedded to this Earth, from thence  
Have fear'd to be remov'd.  
Reach down, reach down thine Arm, O  
And cause me to ascend, [Lord,  
Where Saints triumphant make the Choir,  
And Anthems never end.

IV.

There fixt as to a Center, shall  
All my Affections be,  
Till I'm releas'd, and with these Eyes  
Allow'd my Bliss to see.

H Y M N

H Y M N IV.

*An Hymn of Praise for God's Protection.*

I.

**B**less'd be the gracious Hand of God  
Which does his Servant keep.  
And my kind Guardian Shepherd is,  
Tho' I'm a wandering Sheep.  
I find Disasters spread around,  
And wonder I am safe ;  
Knowing my Merits cannot speak  
Or plead in my Behalf.

II.

I see the Blind, and of the Dumb  
My Tongue can freely talk ;  
Sad Tales I of the Deaf can hear,  
And to the Cripp'l'd Walk ;  
Folly and Madness, here the Seats  
Of Knowledge do invade.  
And there the Stores of Reason are  
In dismal Ruins laid.

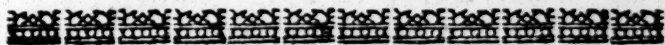
III.

My Knowledge and my Limbs entire  
I all this while enjoy,

The Spheres of Reason and of Sense  
No grievous Harms annoy.  
Thus the stupendous Frame, which Pow'r  
And Wisdom first did make,  
God does of this paternal Care  
By his Inspection take.

IV.

Thy Wisdom, and thy Pow'r, my Song  
Hath used to express,  
Now thy Protection too shall be  
The Theme of every Verse.



H Y M N V.

*Before the Sacrament.*

I.

THE mighty Prince of Peace did send  
His Servant to invite  
All the Distressed to his Feast,  
And bring their Garments white.  
Blind, Naked, Wandring, Me he found,  
Lost in the Maze of Sin;  
The Charmer wisely charm'd and drew  
The wretched Wand'rer in.

II. This



## II.

This Day the Feast is kept, and I'm  
 Resolv'd his Guest to be  
 My Garments are Repentance, Faith,  
 And flaming Charity.  
 Thus cloath'd I to the Fountain come  
 And cripp'd do implore  
 My Saviour's help to bid me rise,  
 And walk and sin no more.

## III.

And, O my Lord, this Day I taste,  
 In hopes the Bread and Wine,  
 Will Pardon, and Strength, and Peace con-  
 And make me wholly Thine. [vey  
 Lifted afresh that I may ne'er  
 Thy Banner more forsake,  
 Or to the Devil, World, or Flesh,  
 A vile Desertion make.

## IV.

So shall the sacred Feast to which  
 I now invited am,  
 Fit me to be a Guest, when call'd  
 To th' Marriage of the Lamb.

HYMN

H Y M N VI.

*After the Sacrament.*

I.

**M**Y Soul, inspir'd with sacred Love  
The Name of Jesus bless ;  
Of all his Favours mindful prove,  
And still thy Thanks exprefs.  
I Tryal of his Love have made,  
Experience does decide,  
That I am blest, and shall be so,  
If I in him confide.

II.

Fainting for want of Heavenly Food  
I wish'd it might abound,  
I fought and found the Manna spread  
In wondrous Plenty round.  
Then did I gather, taste, and find  
'Twas Meat and Drink indeed.  
Strengthen'd I am, and now empower'd  
To run with greater Speed.

III.

I thus refresh'd will forward go,  
And to my Canaan press ;

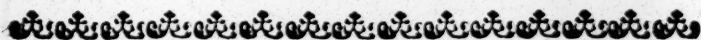
Will

304 *The Conduct of Servants,*

Will bear the Toil of this forlorn  
And barren Wilderness.  
Amidst the Thorny Defart now  
My rapturous Hymns I'll sing,  
And fainting will again repair  
To this refreshing Spring.

IV.

Thus I altho' a Child in Grace,  
And in my Stature low,  
Shall to a taller Size advance  
And perfect Manhood grow.  
Then shall I be when throughly grown  
Like a ripe Shock of Corn,  
Caught in the Reaper's Arms, and to  
The Heavenly Storehouse born.



H Y M N VII.

*For Sunday.*

I.

**T**HIS is the great Triumphant Day,  
On which my Saviour rose ;  
Death and the Grave he conquer'd has,  
Those once victorious Foes.  
No longer shall the Sons of Men  
Their Chains or Empire dread.

Again

Again each Pris'ner from the Dust  
Shall raise his drooping Head.

II.

The Seed is sown, it rots, it dies,  
But dies to live again.  
Such is the Death, and such the Life  
Of every human Grain.  
The Members can't for ever sleep  
Because the Head's awake.  
The Head's alive, and of that Life  
The Members must partake.

III.

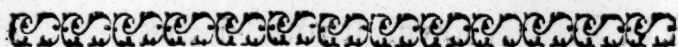
We'll keep the sacred Festival,  
And to his House repair.  
The Sons of his Redemption shall  
Extol his Praises there.  
There will we meet to Pray and Sing,  
And learn the Ways to Bliss.  
The Branches there the Vine shall praise,  
Which their Redemption is.

IV.

No Cares or Labour shall this Day  
Employ the Thought or Hands,  
In Hymns and Prayers we'll spend the Hours,  
And searching thy Commands.  
Thus



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Thus freed from Sin and Care, and thus  
'Midst rapturous Anthems blest,  
This Sabbath shall an Emblem be  
Of our Eternal Rest.



## H Y M N VIII.

*For Night.*

I.

**T**HE Sun is set, and has withdrawn.  
His glorious Rays of Light,  
And one Day nearer to my Grave  
I am advanc'd this Night.  
Now I'm preparing for my Bed  
To rest my Limbs with Sleep,  
And hope my faithful Guardian will  
Me from Misfortunes keep.

II.

Not always shall I sleep to wake  
And see the Sun again :  
Shortly with an Eternal Sleep  
These Eyes will clos'd remain.  
Nor always for my Rest shall I  
A Bed and Blankets have ;  
Soon shall the Moulds for Blankets serve,  
And for my Bed the Grave.

III. Then

III.

Then look upon each Day that's gone,  
And think what thou hast done :  
Think, and thy sev'ral Wandrings mark,  
And with more Caution run.  
That no Reflection sad may grieve,  
Or crucify thy Mind :  
But thou at God's Tribunal may'st  
A kind Reception find.

IV.

Then shall a Bed of Stone be soft  
Thy Sleep for ever sweet :  
Come Life or Death thou'rt always safe,  
The Bridegroom fit to meet.

**T H E E N D.**

**12 JY 62**





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